Rev.J.W.VanWeelden Jan
2 Mountview Ave.
Grimsby, Ont.
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CALVINIST CONTACT

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The nation must shoulder Quebec's burden

by Martin Geleynse

Rev.Geleynse is minister of the Christian Reformed Church in Montreal

The problem posed by the Parti Quebecois and its policies is the problem of Canada.

Those of us who only such a short while ago have immigrated to Canada and who have on that occasion sworn our allegiance to the Canadian flag, will feel that our very future is at stake and the future of our children. We came to Canada with a fairly definite idea as to what Canada was all about, even if we found and still find it difficult to put it into words. But most of us have been confirmed in it by the years we have lived here.That in itself is remarkable and it says much about Canada. We have come to love this country and do not find it hard to sing: Oh, Canada, our home and native land.

But what is Canada? We still have to come to an agreement on that question

For me, the word Canada stands for a unique kind of freedom. In thinking about Canada I find it easier to say what it is not, than to say what it is. That may sound rather negative, but is this not part of the meaning of the word freedom? We are not only free to but also we are free from. Many Canadians can tell how they have been liberated from oppression and persecution. For many of us to be in Canada means to be no longer hungry, no longer afraid. We have been liberated from many conventions and customs and rules and places and people. This is what Canada is.

Canada is the place where people are welcome to be themselves. There is room for everybody: the Amish and the Hutterites, Indians and Eskimos, French and English, Ukranians and Pakistani, Dutch and Barbadians. Canada is the place where they are no longer forced to accept rules of behavior, to accept foreign customs, to speak foreign languages and to worship foreign gods. In Canada nobody tells you what to do, where to go or what to say. In Canada one learns to respect and appreciate people and in Canada we want to make room for them. In Canada we do not ask people to fit themselves into our social, religious, moral or political mold and meltingpot, but we receive them and welcome them and make a place for them to fit into our mosaic of a nation. In Canada we will not force or coerce or legislate anyone into accepting rules that do violence to his nature and convictions. In Canada we are free. If we live in the West we will not concern ourselves with what they do in the East and if we live in the East we will not force our ways on those in the West. But we want to "live and let live.".

This means that there is truth in the statement that a Canadian is provincial in outlook. The Canadian nation as such is too big for us to comprehend and the Canadian state is for us only the framework within which we all live and move and have our being. We will not salute the flag, yet we will fly it proudly as a symbol of our freedom. We will not go on a pilgrimage to visit our national shrines, yet we will fight with our blood to defend the values of freedom and respect for human values these shrines stand for.

To be a Canadian in the world therefore means to be a champion and defender of the rights of minorities. The peace keeping role in the contingents of the United Nations is made to measure for us, because we say to anyone who tries to force his will onto anyone: Leave him alone! Let him be! Therefore to force by means of legislation issues of bilingualism and biculturalism or of unilingualism and uniculturalism, is in basic conflict with the Canadian spirit and it will never succeed as long as Canada is still a free nation. And this leads me directly to the point.

Constitutionally speaking the English and the French are the two founding nations of the Canadian Confederation. These two founding nations enjoy equal rights.

Such a statement should not cause any problems, however, very few Canadians seem to know the constitution, the BNA Act, which serves as our constitution. The dismal lack of historical knowledge and perspective must be blamed on Canadian teachers and the teachers of these teachers. I often wonder how much is caused by a deliberate (and we can only say very successful) effort to undermine the foundations of the state on the part of those whose only purpose is to overthrow the system. We should very seriously ask ourselves and alert each other to the open and blatant role of Marxism in the present conflict.

Nevertheless constitutionally the problem is rather simple. The Parti Quebecois no longer wants the constitution. The Parti Quebecois has as its sole aim a complete independence for the province of Quebec from the rest of Canada. It wants to establish a new nation. Because the constitutional equality between the two founding nations has been so persistently dehied to the French, the Parti Quebecois no longer believes in the possibility of ever establishing this equality with the English within the confines of the one Canada. So they want out. They are no longer willing to try. For them the case is closed. Premier Rene Levesque has stated in no uncertain terms that he is not interested in a constitutional conference, nor is he interested in the so-called patriation of the BNA Act. English Canada should listen to this and take it seriously. In too many instances the intentions of the Parti Quebecois seem to be shrugged off with a rather indifferent: "They will not be able to afford separation, it will prove to be too expensive. They know on which side their bread is buttered." English Canada had better beware! This economic argument holds no water with the Parti Quebecois. They say: "We would rather be poor and free, than rich and under the domination of the English!"

As far as the Parti Quebecois is concerned the problem of Quebec can no longer be solved by repentance on the part of English-Canada and a return to the constitution. It is too late for that. English-Canada in talking about constitutional review is talking to itself. Quebec, as far as the Parti Quebecois is concerned, is no longer interested. So that the effort on the part of the federal government, however noble it may be, to as yet implement the constitution, is doomed to failure, as long as the Parti Quebecois is in power.

But there is more. When the confederation was established there were, apart from the native peoples, only the two founding nations of English and French to be reckoned with. However, this is no longer so. Since 1867 Canada has opened its doors to hundreds of thousands of immigrants, so that Rev. John Klomps can point out that "more than one third of the total population represents neither culture or language" (CC, July 15, 1977).

This is as much as saying that the constitution is outdated and no longer fits the actual situation we find ourselves in in 1977. The federal government with its program of bilingualism and biculturalism is merely trying to turn the clock of history back and that has never worked. This is the reason why those who are sympathetic to the French-Canadian feelings and arguments, are at the same time rather uneasy about the solution proposed by the federal government, because that solution is not realistic and ignores the needs of the other minorities in the country.

To speak of "the other minorities in the country" is of course fuel on the fire of French-Canadian wrath, and historically speaking they may be right, yet realistically speaking we cannot do otherwise. If politics is indeed "the art of realism" we cannot but start from the actual fact that we should speak of multilingualism and of multiculturalism.

Now these are two different and separate things.Multilingualism points to the fact that in Canadian homes many different languages are spoken. In fact the diversity in ethnic backgrounds is so great in Canada that Canadians could not possibly be conversant in all those languages.

But then nobody in his right mind would demand or expect that. For purposes of communication between all these different language groups it does not seem unreasonable that one or two languages be designated as official languages. In view of the historic situation it is reasonable that the English and French languages be taught and spoken as the vehicle of communication between Canadians of all the different ethnic backgrounds.

Those of us who were born and raised in Western Europe and who were ourselves taught to converse in French, German and English, in addition to our own native language, find it hard to understand why this matter of language seems to cause so much of a problem, except, of course, for those who teach the language. Yet the same European situation shows that that can be easily overcome.

If the problem of Quebec was nothing but a language problem, it would be no problem at all. However, it is so much more because there is also the matter of the many different cultures from which Canadians have come. And when we speak about culture we no longer ask if one is able to speak a certain language and if he has the skill to teach a certain language, but culture refers to a person's identity.

Our culture determines who we are and how we react to our environment. My cultural background determines who I am.The problem of culture immediately touches my very freedom as a person. These matters of culture have a deep emotional impact, they can cause anger of joy, they can people make laugh or cry.Those who have watched the TV program showing the election results coming into the headquarters of the Parti Quebecois on Nov.15, 1976 will know that this is so. This kind of emotion is not only aroused in members of the Parti Quebecois, but we all harbour such emotions in our hearts.

The problem posed by the Parti Quebecois lies in the fact that, through this party and its policies, Canada is confronted with a political and social philosophy which is in direct conflict with the spirit of Canada, as I have tried to describe and formulate here. It denies everything Canada stands for and our very existence as a nation is at stake in the conflict that at present is fought out in the province of Quebec. If the Parti Quebecois will ever win, it will mean the destruction of Canada and the Canadian concept of freedom. If Canada survives there will be no room for the Parti Quebecois.

It is of first and utmost importance that we together work on the concept of Canada, if at least we will be able to meet the Parti Quebecois and overcome it. The problem of Quebec is the problem of Canada.

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NEXT WEEK

Tackling Christian politics

VIEWPOINT

by Keith Knight

The sticker and the king

He is The King, shouted the bumper sticker from the back of a late model Mustang. Another proclaiming Christian, I thought as I edged the car a bit closer on the four-lane highway.

There was some smaller print beneath it but its size indicated that it was incidental. The message to the entire world echoed in my mind: He Is The King. It was a sparkling grey car and it reflected a classy, yet sporty look.

There were a couple of youngsters in the back seat - there was a day when they didn't have room in the back seat for youngsters. The children bounced around, apparently oblivious to what the bumper sticker was saying to the world.

And as I closed in on that rear bumper, the smaller print came into focus. The message was complete: He Is The King - Elvis Presley, 1935-1977. My Reformed heart sank to my feet ...where the gas pedal was. I promptly passed the car only to be attacked by Elvis' voice as it came out of the Mustang's windows. It was either a tape recording or the radio, both media trying to outdo the other in sales of Elvis paraphernalia.

Comfortably ahead of the sparkling car and yet remaining relatively within the speed limit it seemed somewhat appropriate to do some reflecting on that car's bumper.

It is natural to glorify the dead, to turn stars and politicians into heroes. We have seen that happen to John Kennedy, the U.S.president who was assasinated more than a decade ago. We have seen that happen to war heroes. We reflected on what they had done on this earth and we may have expressed some admiration for their accomplishments.

But what has happened to this Elvisomnia or whatever they might want to call it is extraordinary. He was no great statesman or war hero yet he captured the hearts of millions of teenagers in the 1950s with a comeback in the 1970s. He was admired by very few but adored and idolized by millions. He Is The King, said that bumper sticker. The king of rock and roll presumably, but of nothing else. He was declared king by his followers. Soon he will be forgotten, his music may last for a while but titles such as "You ain't nothin' but a hounddog" are not liable to get into a book of proverbs for the 20th century.

We often idolize the dead and build up their memories to convert them into super beings.

That bumper sticker reminded me of that scribbled sign placed at Jesus Christ's head on the cross: The King. If we can put all of our dreams and souls into the memories of people like Kennedy or Churchill or even Presley, people who have long died, than how much more can we put our dreams and souls and lives into Jesus Christ who died two thousand years ago but then conquered death to enter heaven and save us.

He is the King and there is no date when His Kingdom will end; it will last to eternity.

Emotions run high when public figures die and people become caught up in buying souvenirs in their honor. We don't have to buy souvenirs to be reminded of Jesus. His life and His purpose is reflected in the Bible. We don't need feverish emotionalism, just faith.

Keith Knight

NEWS VIEWS

Ripples of discontent

There is an outpost in the Ungava Bay region of northern Quebec that is putting up quite a fuss in the provincial legislature. The Inuit people of Fort Chimo are a proud bunch as Charlie Watt will tell you. He has become the spokesman for the Northern Quebec Inuit in responding to the government's language bill.

The territory of Ungava, now known as New Quebec, became part of the province only after it entered Confederation, only as part of the Canadian bargain. If Quebec were to separate from Canada, its legal claim to the territory would lapse, or so some constitutional experts argue.

The Inuit reaction to Quebec's one-language legislation is quite logical. They have accused the government of threatening their cultural and linquistic rights through the bill. They have hauled down the fleur-de-lis, run up the Canadian flag and told the Quebec Government's people to get out of town.

The incident at Fort Chimo is perhaps the first cloud on the horizon but one which the Parti Quebecois government will be watching with apprehension. Just at a time when Quebec independence and separation has been running strongly throughout the province, the people start talking about their cultural rights.

The Inuits have even appealed to Ottawa to step on their side "as trustees of the native people". The fundamental dispute with the natives leads to a weakened approach by the PQ government for independence, especially with the northern territory in jeopardy with all its recources and energy potential.

If Quebec were to succeed from Canada, and that is indeed in doubt, then the Inuit people and their Ungava territory would have similar arguments in breaking away from Quebec: a distinct people with a distinct land who must break away to preserve their own language and culture from oppression and extinction.

The Quebec government initially reacted to the Inuit claims by sending riot police to the north to squash any uprising. That became the topic of ridicule and the plan was quickly revised to use more passive methods.

Premier Rene Levesque and his PQ government certainly have a great deal of work to do to convince the people within Quebec of the need for separation. And the rest of Canada must take great strides to attempt to understand the Quebec situation and to resolve this linquistic mess.

CALVINIST CONTACT

99 Niagara St., St Catharines, Ont.L2R 4L3
Phone [416] 682-5614
Editor and Publisher
Keith Knight
Editorial Council:
Rev.J. Geuzebroek, president, Rev. J. VanHarmelen, secretary, Dr. R.Kooistra, Dr. L. Praamsma.

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by Dr. Louis Praamsma

THE WORLD AROUND US

Anti-Semitism in Russia II

In the former article we pointed to the unhappy situation of the Russian Jews, their plight in a country which does not want them to leave and makes it almost impossible for them to live. How come?

It seems to be a paradox. Communism proclaims itself to be the fulfilment of humanism. It claims to defend the total equality of all men. In its classless society there should not be any discrimination; and yet this hostile attitude against Christian and Jew!

It was small wonder that initially many Jews were attracted by communism. The father of communism, Karl Marx, although he penned some very scornful remarks about the Jews, was the son of a rabbi and 100 percent Jew.

The first great leader of the Bolsheviks, next to Lenin, was the Jew Trotsky. Kamenev and Zinoviev, members of the first Politburo, were Jews. But Trotsky was first exiled and then killed by a Stalin henchman in Mexico. The other Jewish communist leaders lost their lives in the Stalin purges.

Although they tried to prove their patriotism and their agreement with the communist principles, they were considered time and again as undesirable elements in Russia, the most recent proof of which is given by the 1969 publication of Yuri Ivanov's "Beware: Zionism!" The first edition of this book was printed in 75,000 copies; the second, printed in 1970, in 200,000 copies.

In this book Zionism is pictured as "a false and reactionary idea", "an ideology, a complex system of a big Jewish bourgeoisie which has merged with the monopolist circles of the United States and other imperialist powers."

That this anti-Jewish book has sold so many copies in the Soviet Union is a demonstration of the fact that the communists, in spite of all their slogans, walk in the way of Hitler who taught his followers to chant: "Judah Verrecke!"

Again we ask: how come? It is impossible to analyse here the nature of anti-semitism which is as old as the times of Esther and Haman. I want to point in the first place to the Russian tradition. The word "progrom" is a Russian word which means "storm" or "destruction" and in 19th century Russia anti-Jewish demonstrations, lootings, rampages and slayings were organized as often as the government needed a scapegoat, under the name "progrom".

In more than one respect the Russian communists follow the Czarist tradition. Also in their anti-semitism.

I would like to point in the second place to the Russian Totalitarianism. Communism is as totalitarian as fascism was and it means an end to all freedom; all things, all men, all institutes should be subordinated to the state, in other words: they should serve communism.

But a Jew can never lose his Jewishness, as less as a genuine christian can lose his christianity. A Jew is always a son of the old people of God, even if he himself does not want to recognize that fact. This fact is never to square with the communist totalitarian principles.

In the third place, we should never forget that communism is a substitute religion. It fights its own holy war, the class struggle. It counts its own Messiah's: Marx and Lenin. It has its own sanctuary: the Red Square in Moscow with the mummy of Lenin. It has its own promised country: the workers paradise, Russia.

This is the communist religion and it is a very intolerant one. It can never tolerate another form of religion. It hates Zionism, because the Jews still love Zion and look for their promised country to Canaan. It hates the religion of the Jews because it hates the God of the Jews.

And now I come to my last point: the heart of the matter is that the communists hate Jesus Christ, and Jesus was a Jew. In spite of the fact that Jesus was not accepted by His own people, He was a Jew, who said: "Salvation is from the Jews." (John 4:22) Jesus was the Messiah who quoted the Jewish prophet Isaiah: "The Spirit of the Lord is upon Me, because He has annointed Me to preach the good news to the poor, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." (Luke 4:18,19) And then He added: "Today this scripture has been fulfilled in your hearing."

Jesus has brought the good news to the poor, He became poor in order to make many rich, He died for poor sinners. This gospel is unacceptable for the communist who does not want to be saved. He wants to save himself.

LETTERS

Cochrane home for girls

Dear Sir:

We are sending you this progress report to keep you informed of what is happening in Cochrane, Ont. with the building of Talitha Christian Home for Girls.

On June 13, the basement was dug and during that week the foundation was poured. June 20, the men started with the block laying. Of these are our own church members and some were community friends willing to help voluntarily which we really appreciated.

July 1, seven families from Barrie arrived to offer their services to help erect the house, which was prefab and was due to arrive that same day by two truckloads from Royal Homes in Wingham. They did arrive on Saturday, at 2 p.m. at which time one truck was unloaded. A start was made at the floor.

On Sunday we enjoyed a day of fellowship together with the Royal Home workers and Barrie families.

Monday, July 4, we saw the subfloor and the first floor walls erected. By Thursday the roof was on, and some men started putting in the electric wiring. We were very happy with the progress made.

During the week of July 11, the basement floor was poured and a start was made on insulating, vapour barrier.

July 18 we had a couple more volunteers from Barrie, who continued with work that had to be done. We also have two men from Cochrane who volunteered to install the drywall and they are doing a good job.

All the merchants in town are giving us 10 to 15% off on supplies we purchase from them.

July 25, another four volunteer families arrived. Two from Barrie, one from Springdale and one from Dundas, and a single boy from Alliston. Presently the plumber is installing the plumbing and a volunteer is helping him. Another person is installing the doors upstairs and finishing off the windows. Others do the taping on the drywall. Our own local people are helping also. The United Church ladies have donated $400 which they received by having a bake sale.

We have applied for a $30,000 mortgage from the Church Extension Fund, which has been approved. We thank God from whom all these blessings flow. He provides for everything as the need arises.

A well has been drilled at the site, and a pump has been ordered. The incorporation papers have been received and a registration number has been applied for so we can issue our own receipts for income tax purposes.

We receive letters of encouragement, donations and volunteer help which we really appreciate. Please continue to remember this work in your prayers, financial support and more volunteer help would be appreciated.

George Struyk
Cochrane, Ont.

African book

Dear Sir:

As several people responded to the review of the book "Reality", published in South Africa, and are anxious to obtain copies of it, they should write to: The South African Embassy, 15 Sussex Drive, Ottawa, Ont. K1M 1M8

Copies may be limited. Information regarding other literature, films, documentaries, etc., avaiable on request.

John E.Plaatjes
Willowdale, Ont.

Reviewing Selles' review

Dear Sir:

Prof.Selles has given us his views at length in his review of Dr.Olthuis' book on family, marriage and friendship. These views deserve a comment or two, especially at the suppositional level.

Prof.Selles does not know what Dr.Olthuis is saying. That is because he has a different method for understanding the Bible and life. Dr.Olthuis attempts to bring out the Word of God as it makes possible, guides, and maintains the structures of marriage, family, and friendship. Prof.Selles supposes that quoting the Bible texts that seem to concern the topics directly with a serious and pious frown will do; while I believe he's quite unaware, or dishonest, with regard to the traditionalism of his views.

The style of his review has the sad result of insinuating a lack of biblical commitment on Dr.Olthuis' part; since he feels that Dr. Olthuis should have stuck closer to the Bible.

There is after all a trajectory to be traveled; we can't just stare and stand and contemplate the beautiful theological answer to all things, can we? A passive and submissive "obedience" seems more desirable to Selles' approach than a courageous walk towards the vision of the mature stature of Christ.

Prof.Selles seems to treat Olthuis' book as if it were in competition with the Bible - whose Bible?

The conclusion of Prof.Selles' review shows him in a position hardly distinguishable from Roman Catholicism. The authority of Christ, the Keys of the Kingdom,. he says, were given to the apostles, and not distributed to everybody. It is the happy grace of God that for our good we often fail to be the incarnation of our professed methods and principles. That saves, undoubtedly, Prof.Selles from being - for me at least - a less than enamouring parent, marriage partner, or friend.

I say all this to print out the need among us to honestly admit and discover the difference between certain conservative, "Orthodox", or traditionalistic attitudes, and biblical obedience - to save ourselves of the scovengers of fearful consciences who clown sanctimoniously before us in the name of the Almighty, holding us back from open and sincere brotherhood at the feet of Christ, whose footstool is the world we live in, anc where he finds us, finding ourselves and each other in His light.

Dennis Weert
Bradford, Ont.

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The last time I died

by Hans Altena

It's not often that dying is on my mind and yet I can remember times when it came to haunt me, could it be that dying is already happening?

This past fall a dear friend of mine, Henry Velzen, the amiable and visionary family counselor for Pine Rest Christian Hospital, died in a freak airplane crash and I was moved to remember the last time I died.

I suppose sitting in the pew with long-lost friends made the impact and memory harder than I suspected - I knew Henry was reminding me of a reality more present than we care to note.

I remember detesting high school even though I had been a somewhat worthy honor student since overcoming a year of failure in grade three. Why did high school challenge me so, I died every day for three years.

I remember well my seminary days when something quite vivid told me that though the Lord had called me to theological reflection I was not to be that theologian desired.

Most startling came the day when I was thrown from a horse in Houston, B.C., while serving the church there for a summer. If ever I was dead that was the time. Within two weeks I lost forty pounds of weight fighting shock and the inflicted bone-infection. I cried those days.

I remember also as a pastor the awareness that battles are sometimes fought more real within than beyond the stained glass windows.

As I walked onto the funeral plot for Henry I had to fight back those tears of my own dying. I felt like screaming to the Lord like I had on that wet grassy soil in Houston, it was happening again. No use denying it.

And yet, as I felt my loss I also gained the warmth which comes in such times. The Lord showed His mercy to all of us that afternoon.

Lord, I thank you for Henry. I thank you for Christ your Son. Keep my dying days to be more than memories, in Jesus allow me to be an "everyday" conqueror!

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Printing and mailing costs continue to rise and improvements are being made to both content and appearance.
We appreciate your continued support over the years and look forward to a life of growing together.

Keith Knight
Editor and Publisher

CHURCH PAGE

Hope Centre

Rehabilitation centre spreads hope into many lives

by Bertha Hosmar

"Mr. Coristine will be with you in a few minutes", the lady at the desk told me in a soft voice. She had a foreign accent and looked rather serious.

We engaged in some small talk while waiting for the director of Hope Centre in Oshawa, Ont., a drop-in and social rehabilitation Centre for people who have been patients in mental hospitals for months or for years.

The secretary told me her name was Rita and that she was born in Germany. I told her that I would like to know more about the Hope Centre and its members. "I can give you some information", Rita volunteered. "We make quilts here and we sew and crochet and a few times a year we sell all our products at a bazaar. The men who come here are often interested in working with wood or leather, and you can also learn typing here and many more things. Right now we need a volunteer to teach the members how to weave." "Are you the secretary here?" I asked her and for the first time I saw Rita smile. "No, I'm also a member, I just watch the phone when somebody is out to lunch", she informed me. "I get very lonesome in my boarding home so I come here quite often." "Don't you have any relatives?" I asked her cautiously, and she shook her head sadly. "My parents are still alive, but they are very old and very helpless, and I'm separated from my husband and haven't seen my children for a long time", she told me, and I hardly knew what to say to her after she had let me catch a glimpse of her loneliness.

"Here comes Mr.Coristine" announced Rita and she left us alone for a while. I discovered that Mr. Coristine had majored in psychology and had taken courses in special care counselling. He told me that about 75 women and 25 men visit the centre regularly. Most of the members were patients in mental hospitals from 5-40 years. "It costs a hundred dollars a day to keep a person in a hospital", Mr. Coristine told me.

With today's modern drugs many people can be discharged and our aim here at the centre is to teach our members to relate more effectively to the community, and to become less dependent on other people. These hurt and often lonely people have so little selfconfidence left, and there is a big world out there which can be frightening and threatening after many years in a hospital where everything has been decided for them. We had someone come in here once who kept asking us: "May I sit down now, may I get up now?

"We try to foster independence by teaching and encouraging the members to do things for themselves. We hope that in a few years the members will be able to run the centre by themselves, without the help of the staff. Already the centre's newsletter is written and edited and printed by the members, and our goal is that everybody takes part in planning the program."

"Do many of your members live at home?" I wanted to know and Mr.Coristine explained that most of them live in homes for special care. "The Hope program is operated by Mental Health Durham. It costs about $10,000 a year to run this centre and of course, this does not include salaries of staff members. A lot of this money goes for rent, craft, supplies, light refreshments and transportation for our members. Most of our members have no income at all unless relatives look after their financial needs, and consequently many can't even afford to buy a ticket to the Centre, unless we supply the money. You can certainly call them the forgotten members of society."

"Do you have volunteers to help you?" Some 25 people, mostly female, come in regularly. "If you want to give yourself and try to walk a mile in their shoes. Don't come with an attitude of superiority. In other words: don't say: Look at these poor people, with the stigma of mental illness. Now what can I do to make life more bearable for these poor souls. Try to identify with them, and let them keep their dignity as human beings."

"Do you see progress?" I asked and Mr. Coristine told me about a young girl who came in every day but never said a word. She just sat and stared. After a few weeks she began to greet others and a few weeks later she began to help the staff and the volunteers. He also told me about a member who had a very happy experience. Her children had been given up for adoption, but after many years one of her daughters cared enough about her natural mother to try to find her. She visited her mother not too long ago, and the two are so thrilled and are trying to establish a relationship.

But very few are that fortunate.

I heard a story of Elsa, whose husband stopped supporting his wife and small children in the 1930s. Out of sheer desperation and need Elsa turned to prostitution and started to drink. One night she was picked up for creating a disturbance, drunkeness and soliciting, and she was put into a mental hospital. She does not know what happened to her children and she remained in the hospital for 40 years.

Mr.Coristine told me that she is in her sixties now and she has a sweet personality but that she has no self-confidence at all. "She always asks how my family is, and she wants to know all about my young children."

Cora's story was a little different. She has also lost her husband and family because of mental illness. Cora is burdened by terrible guilt feelings. She blames herself for her illness, and feels that it's her own fault that she has lost everything, and nobody can convince her that she cannot blame herself for her sickness.

Elsa lived with her father for many years, somewhere in Toronto, and took care of him till he died. She felt completely lost and bewildered when she was left behind, and sold her father's house and went to live in an apartment. She tried to find a job but she felt that she had no special talents and after a few years her loneliness caused her to have a nervous breakdown. She comes to the Centre regularly, and finds fellowship here and a listening ear.

"I'm not even so interested in knowing everybody's background", Mr. Coristine said. "Not that I don't care, and the members often volunteer to tell me anyway, but if I don't know all the details I find it easier to look ahead and see the possibilities for each member and I can start working from there. If I know all the storms these bruised and often deeply hurt people have weathered I have a tendency to feel too sorry for them and to set my expectations too low.

"Our program also offers support to persons who have not been hospitalized for a mental illness. This support serves to prevent possible hospitalization. We help the members to acquire skills useful to independent living and we offer individual counselling and support so our members can gain access to other community programs. Most of the people we serve have recovered from their illness, for mental illness can heal, just as a broken leg can heal."

The lounge was bright and cheerful, with many plants. Hearing about so much human suffering has left me somewhat depressed, but this feeling leaves me when I see and feel the love which surrounds the members here. And I think of One who taught us to reach out and love the wounded ones among us, the One who said, "I was lonely and you visited me, sick and you comforted me."

You too can measure up

min is the symbol for minute
h is the symbol for hour
km means kilometre
m means metre
cm means centimetre
g means gram
ml means millilitre
ℓ means litre
mm means millimetre

CHURCH NEWS

Called
- to Owen Sound, Ont. Rev.Dick C.Los of Peterborough, Ont.
- to Acton, Ont., Rev. S.A.Van Daalen of Forest, Ont.

Clerks of calling churches are reminded to keep Calvinist Contact readers informed of calls extended and declined.

Council meets
The Council of the Christian Reformed Churches in Canada will meet Tuesday, Nov. 8 at 8 p.m. and following day(s) in Brampton CRC, Brampton, Ont. Nominations for the position of executive secretary are to be mailed to Mr. Peter Zwart, Box 235, Grimsby, Ont. Classes in Canada will send one minister, one elder and one deacon (preferably).

John VanHarmelen
council stated clerk

Pastoral Pondering

Did you know that the blessings in the Bible, pronounced by Aaron, the High-priest, in Numbers 6:24 and at the end of many letters in the New Testament can be translated in two ways? As a wish or prayer and also as a promise or declaration. The New International Version translates e.g. 2 Cor. 13:14 as a wish: "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." However, you should know that in the original language the verb can not be found at all in these kind of blessings. 2 Cor.13:14 for example reads: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit ... with you all". (No BE or IS in the Greek at all!) Since Jesus has finished His atoning death and resurrection and is now our Lord in heaven, your minister finds the promise or declaration more true to the Scriptures (see for example Eph. 4:8 "This is why it says: when he ascended on high, he led captives is his train and gave gifts to men", in fulfillment of Psalm 68:18). Therefore, your minister does not say" The grace of the Lord Jesus Christ be"...or "May the grace of the Lord Jesus Christ be..." or "May the Lord bless you..." but rather he says: "The Lord blesses you..." and "The grace of our Lord ... is or remains with you."

This declaration and promise is as sure as Jesus Christ is on the Throne of Grace, our Lord and King.

From the Bulletin of the Kildonan CRC

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Evolution OR CREATION

by Harold G. Coffin

Part 4 of 5

THE INVERTEBRATES

No evidence can be found in either the fossil record or modern living creatures that single-celled animals changed into complex animals.

Various theories have been proposed for the change from single-celled to multicellular animals, but these are highly speculative because there is no real evidence. It is not even possible to decide which is the most simple group of multicellular animals. Several phyla have been suggested, but each has unique and complex features that have led other to question its right to be the simplest or most primitive.[18]

Evolutionists speak of primitive or advanced animals and plants. On what do they base these designations? Is an animal with one toe on each foot more advanced than animals with three or four? Are fish with round scales (cycloid) more advanced than fish with diamond-shaped scales (rhomboid)? Are land animals with lungs more advanced than water animals with gills?

Obviously, whether animals are primitive or advanced is a highly subjective question.

Confronted with the question, What group of animals first developed into the backboned animals? Scientists have proposed various phyla of invertebrate creatures as the ancestors of the vertebrates. More recently some have suggested the phylum Echinodermata, which includes the starfish and the sea urchins. Those who suggested this pointed out that sea urchins contain the energy-providing substance — creatine phosphate — which abounds in the muscles of vertebrate animals. They take this as evidence that the phylum Echinodermata must therefore have been the steppingstone by which invertebrates become vertebrates. However, recent research has found creatine phosphate in other invertebrate groups also. Obviously, such supposed evidence for the origin of vertebrates is worthless.[19]

Recently I thumbed through Ernst Haeckel's four volumes on the history of creation and the evolution of man,[20] written just before the turn of the century. In his history, Haeckel brought together a tremendous amount of material that to the readers of his time must have seemed quite convincing. Now, after more than three quarters of a century, scientists recognize that Haeckel's arguments were unfounded and erroneous. One of Haeckel's strongest "evidences" was his contention that the embryological development of backboned animals traced through their evolutionary history. He showed sketches of the embryos of man, rabbit, cat, hog, chick, tortoise, salamander, and fish in several stages of development. These embryos all show remarkable resemblances to one another, especially in the early stages.

This theory, often called the bio-genetic law of recapitulation, presents the idea that an animal's short embryonic development condenses its past evolutionary history. For many years proponents of this view used the phrase "ontogeny recapitulates phylogeny." By this they meant that the development of an animal from conception to adulthood (ontogeny) goes back over (recapitulates) its evolutionary history (phylogeny). This concept must stand as one of the most persistent and hardest-dying theories of modern times, because for thirty or more years geneticists and embryologists have seriously attacked it and have clearly shown it to be wrong. Although this theory is now being gradually eliminated from biology and general science textbooks, it is not unusual for modern writers still to refer to it.

Confesses Paul Weisz, of Rockefeller University: "(Haeckel's) views are now largely discredited, but they were once so influential that many of them still persist today under various guises, ...Haeckel's arguments were shown to be unsound even in his own day, but his generalizations were so neat and they seemed to explain so much so simply that the fundamental difficulties were ignored by many."[21]

It is true that the embryos of man, dog, pig, fish, et cetera, do show resemblances, but these similarities occur because in adulthood these animals also have likeness. They have back-bones, they have four appendages, and each has head and jaws. It is not anything unexpected that the embryological development of these creatures should also show some similarities. Olin Nelson puts it very well in the following statement: "Nature does not build ten tracks to send ten trains with different destinies out of a station when she can use one tract for all for at least part of the way."[22] I would like to call this concept "conservation of design." It was not necessary to devise different developmental processes for all the different

Continued on page 8

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Salem in the community

Last year was my first year as Salem's Christian Counseling Service's community consultant. Being new in a service Salem had just begun to offer, my year was filled with discovery, awareness, many miles on the road, and no few frustrations.

Back in the winter of 1976 Salem's directors moved to become more involved in the community that supports it. The new involvement was characterized as preventative and educational, promoting an awareness of emotional health in personal, interpersonal, parental and educational areas, and thereby also promoting awareness of Salem and its ministry.

If I were asked "Well, what did you do all year?", I'd answer by saying I've spent considerable time traveling within Ontario, visiting communities from Ottawa to Blyth, from Wellandport to Aurora, talking and leading workshops on topics such as growing old, interpersonal relationships, being single, parent-child relations and emotional health to a variety of groups ranging from seventh and eighth grade students to women's societies, to deacons and pastors. I also spent time sharing Salem's work with other parts of the Christian Community - Presbyterians, United, Baptists, Lutherans and Alliance.

Now that a year has gone by and Salem has decided to continue its community consultant program, what will I be doing this year? A variety of things: Reach out to other denominations; make more contact with consistories sharing Salem's gifts, talents, and insights; develop a more active program for Salem's contact people; continue speaking and leading workshops on a variety of topics to a variety of groups, focusing on what my last year's experience suggests to be an important issue for Christians - how to live, build, experience and be the Body of Christ, the fellowship of believers, the communion of saints we are called to be and confess we are.

In a sharing and workshop fashion, I want to explore the kind of togetherness, fellowship, support, care and unity we now experience with each other as God's people, and how that fits with what we are called to be. I want to talk about our interpersonal relationship, about how God wants us to live together, as His people, and how we can better become the body we are called to be. I want to talk about how our families, marriages, children and personal lives can experience blessing as fellowship grows, and how our congregations can lead toward togetherness, care, fellowship and the doing of God's Word. That means looking specifically at how our church structure and organization, our groups, time and place of meeting do or do not facilitate the growth of fellowship, care, support and togetherness within the body. That means suggesting ways we can renew our fellowship, strengthen our togetherness and care more for each other.

Salem is supported by donations from the broader Christian Community and there are no fees for my coming out to your group or society.

John Struik
Salem
900 Albion Road
Rexdale, Ont. M9V1A5
(416) 742-1624

by Rev. Ralph Heynen

PASTORAL COUNSELLING

Common sense

Where do we get our common sense? The term, according to the dictionary, is the ability of a man to unite the impressions of all five senses. But it has become to mean a practical judgment or just plain ordinary good sense. It is something that can't be taught, it has to be developed in the life of a person and some people never seem to get a great deal of it. Psychiatrists, psychologists, and professional therapists make good common sense. Though it's true that a good measure of common sense is important in therapy, it would be silly to think that these men went to school for eight, ten, or twelve years and received a lot of clinical training just in order to develop their common sense. There is more to it than that. In the lives of all of us there is this quality of using our own common sense.

I would like to use a few illustrations. There is a family which is having a real problem. The husband and wife are forever at each other's throats. In their family circles there are a great many things that are upsetting. The relatives get involved and the result of it is that every little item gets blown out of proportion. For example, when the food had been burned on the stove it raised a tremendous fuss as to why this should happen, how could this happen and this sort of thing. It was such a little thing and yet it raised such a big fuss. The matter of family finances is often a matter of pure common sense. A lot of people don't use common sense in dealing with their finances. When people have bought more than they can pay for so that their entire check goes for monthly payments, they haven't used their good financial sense. So, it may be a good idea to suggest, "Why don't you use your common sensen instead of acting this way?" But, remember not every body has this quality.

There's another factor in connection with this and that is in bringing up children. So often people ask questions which seem to be so obvious. There are some who feel that there should be a permissive approach and others want a more firm approach. There is a vast difference between the way children are fed. Some have a good deal of confusion about this whole thing. So, in a way when you look at all of these situations in the family, a little bit of commom sense would help.

But, when you have common sense it s still another matter whether you're going to use it or going to follow your common sensical decisions. A book appeared recently which is a good one for people to read. It was written by a psychologist and it is entitled "In Defense of Mothers". It suggests that psychologists have laid down many rules and regulations for bringing up children, but that it leads only to a confusing muddle and if people would just use their common sense it would be a lot better. Some of the books of today are doing this. Haim Ginott books, for example, are mostly just plain common sense. There's a man by the name of Dreikurs who has written several books. They give a beautiful expression to just plain things that everybody ought to know, but that we don't often follow.

Some people use rather strange methods and you wonder why do they do this. A mother was in a grocery store and her little boy was touching this and that and finally she swatted him a good slap and then he started to cry and she said, "Now, don't dare cry in here." Now, that's a silly thing to say and what in the world is wrong with crying in a supermarket? There's nothing wrong with this, but the idea is, a person slaps their child and then says, "Now, don't dare cry."

The same thing applies to dealing with our work. We are living in a confused and perplexed society. People often just wonder how things are going to turn out in ten or fifteen years from now. Our president has presented some very doleful figures, a very gloomy picture of what is to happen. It doesn't look very hopeful when you hear all these things. Fortunately, there are also other voices that bring a more optimistic view. We can argue about doctrines, politics, or the church and whether women should be preachers. We know that things are going to progress in one way or another. Things are not going to stay in a status quo. My view is simply whenever these things do come about or whenever there are changes, we're just going to face them with a bit of Christian common sense. The ability to live that way makes life a lot more simple and a lot easier to face. It's a sense in which within the framework of the Bible as we see its meaning, we can apply it to our daily life and we can live that way.

I met an elderly gentleman who had not much scholastic education and yet he seemed to be a fairly well read person. He said, "Yeh, I read a lot and I'm not too concerned about those 'big' words. I just pass them by. I just try to accept whatever comes and whatever I can understand, because some of these books that I've been reading I would have to spend all my time with the dictionary and you don't get anywhere."

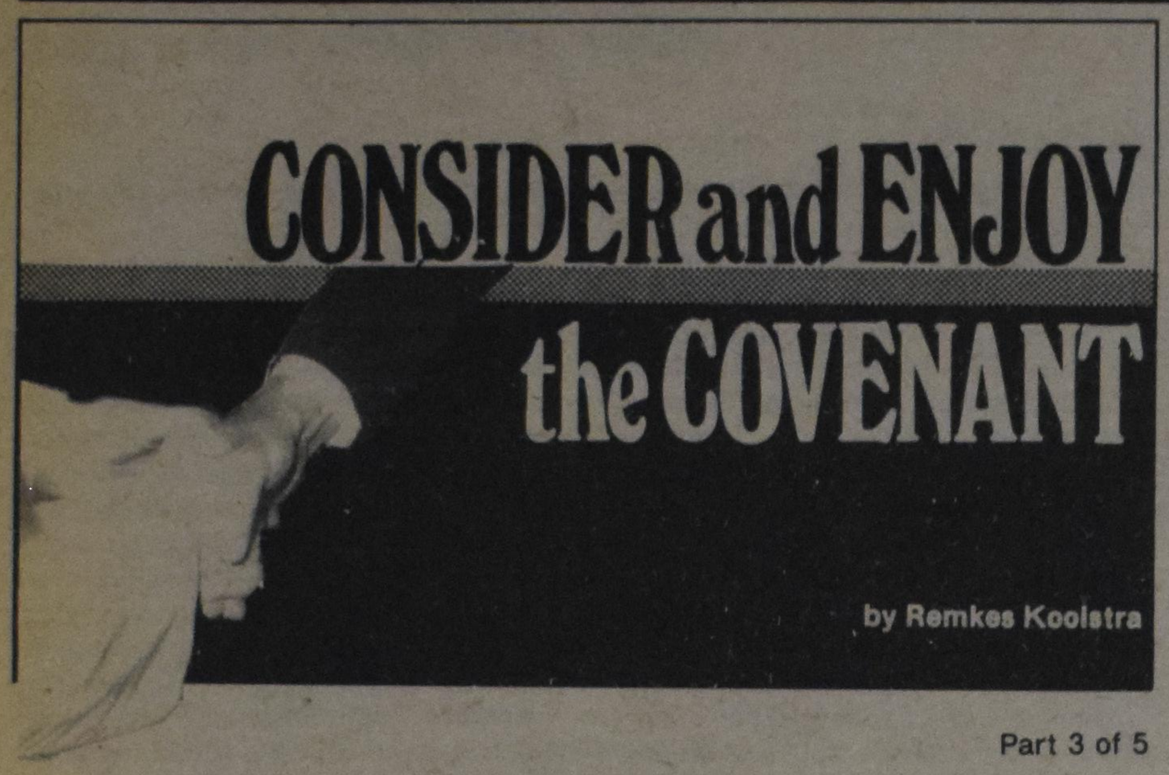
I think we ought to try to develop that same spirit in our children. We teach them and send them to school and we give them a great deal of information and a lot of facts. They have a lot of material these days. They have educational toys, they have equipment in the schools, teaching machines, and all sorts of things. The one thing that we don't teach very much is how to face up to life.

It's rather striking that many students when they get into their last semester in college and they start looking for work, have to have classes in how to apply for a job or how to get ready for the work that they are to face in life. This is something they should learn all the way through because they've been living all these years that they are at school. Our education can be so extremely impractical and it ought to be down-to-earth, down to the level where people are living.

The same thing is true about our religious life. If our religious life reaches only in the direction of sin and how to get to heaven, we're not being very practical. I like to have a faith that works in everyday life; in relationships in the family, in the way that we handle our money, in the way we drive our cars, in the things that we do around the house. Live in a common sensical way. That's the Christian approach, that's the practical way to live. The more we live that way, the better we will also be able to accept life; for, we accept it in a common sensical way. Use your common sense! God gave it to us for that purpose.

THOUGHT FOR THE WEEK

Scripture tells us that the race is not to the swift and the battle to the strong, that bread is not for the wise or riches for the men of understanding, but that true success depends upon how well we use our inner resources. The true mental health is that we use the gifts that God gives us in the best way and use them to His honour.



Part 3 of 5

by Remkes Kooistra

Baptism in the New Covenant

The new covenant comes to us in terms of what it means for the Lord to be our God and for us to be His people. It also means that all of His people shall *know* Him from the least to the greatest.

Depending on which way you want to talk about it, our little ones are either ''least' or ''greatest'' among all the citizens of the kingdom. They are precious gifts from the Lord. Before they were born we asked the Lord's blessing upon them in their development. We thank the Lord for them long before we even have seen them. We offer them to Him and acknowledge that they are only given to us ''on loan'' by Him.

The point is; we all all do this, Baptists and Reformed alike. In all of this we are exercising our faith in the Lord. We trust that He will be our God and that He will do all that we are praying about. We do this when as yet we do not even know whether we will have a son or a daughter.

How is it possible that we can exercise such faith before our children are born and then suddenly undergo such a change in attitude after we have received them? After they are born we must still trust in His blessing on them as they grow up and develop. We must still thank Him for the blessing they are to us. We must still acknowledge that they are not ours, but that they belong to Him and that He knows them.

Again, we do this, whether we are Baptists or Reformed. And strangely enough, since we do this, whether we are conscious of it or not, we are living with our children in the bonds of God's covenant. If the Lord knows our children as they grow in the womb, ought we not to trust Him upon His word that nothing will ever be able to separate that child from Him? Can we not trust that His concern for the child will continue after it is born?

Let us be sure about this , that if the Holy Spirit lives in our home and if He is the real dynamic force in our lives and in all we do, that then we can be sure that our children will share in the fellowship of His Spirit. The children will be ''holy'' because the home is ''holy''. This does not mean that our children walk around with holes in their heads, but rather that the Holy Spirit is at work in the home in such a way that all that belongs to sin, death and destruction will be gradually pushed aside by His power.

The faith which we express in the baptism of ''covenant children'' is not that the child will be saved by the power of our faith, nor that by this act the child is saved, nor even that the child will be saved by his own faith, but rather that we believe that the Lord is mighty to save and that this child will be nurtured in the word of the covenant in a living and experiential way day after day . In this manner his faith will be encouraged to blossom and to grow to maturity and understanding. In this task of providing that fertile soil to the life-giving work of the Holy Spirit, we are not alone but stand together with all God's people. We are sharing the responsibility for the nurture of each child and for all the children in this way admitted to the covenant, in order that they all may ''truly know the Lord'' in the end.

Task of the church, school and home

In the church the nurturing is aimed primarily at teaching the children to attain a total commitment of faith in Jesus. In other words the stress and emphasis of the church's teaching is on ''being born again''. In our Christian day schools, however, it's almost (perhaps too much in many cases) presupposed that our children have experienced such nurturing in the homes and in the church.

In our day school education we build on that emphasis of total commitment of faith, and here we lead the child to see the meaning of this total faith-commitment in all the other areas of life. Only then will they be equipped to take up whatever calling God gives them in their lives and to live it from day to day.

Should we distinguish between covenant children and non-covenant children?

I think we make a big mistake whenever we categorize children as ''covenant children'' and ''non-covenant children'' in our pedagogical approach, whether this be in church education or in day-school education. It is the same danger that is manifest when sermons are designed for ''christians'' and ''non-christians''.

When Christ spoke to the multitudes he made no distinction between sheep and goats. He moved with deep compassion for them all. He led them all. He healed them all. He directed them all to their Father in heaven and He spoke of the Father's great love being freely given to all who would believe in Him and obey His words. He called them all His ''little ones'', ''the poor'', the ''lost sheep'', the ''sick'', the ''least of His brethren'', His ''mother, brothers, sisters'', etc.

The only ones He held in distinction were the selfrighteous Pharisees, the theologians that made such a point of their rule of protecting and defending God's holiness. The Pharisees, just like their name status put themselves apart from the common people. Jesus simply said to all what He had to say to all: ''He who has ears to hear, let him hear.'' I think of the one thing of which the preaching of the Rev.John Jansen has convinced me, namely that,though the Word of God is a two-edged sword, it does not come to man in two ways. TheWord of God is one word. It says: Repent and believe all the promises God has given in Christ, since in Him they are ''Yea and Amen'' and God who is no respector of persons will hold all men responsible according to their understanding of that word and the light that is in them.

Permit me in this connection one short quotation from the book *Sola Scriptura* written by Dr. Sidney Greidanus: ''The preacher is to proclaim to all alike the Word of God as given in his text. It is one Word that is spoken, but this Word has a dual effect; it calls up faith here, hardens hearts there; it equips for greater service here, increases resistance there; it saves here condemns there - the Keys of the Kingdom, the Word of God.'' (Page 166)

I do not think that we have to make a distinction between the children when we are teaching them. They are all responsible to trust in the Lord and to learn His way. They all must repent and believe the good news of God's salvation in Christ. The curricula must therefore be designed in such a way that they continually point the children in that direction, but with the recognition that it is the child himself that must do the walking.

Hence there is no place for that mindless, listless, rationalistic kind of categorizing and fact-filling drill that in times past and present has been the scorch of Reformed circles. Yet let us not kid ourselves. It happens in Baptists circles too.

The difference

I think, however, that there is a difference. The difference is not in the curriculum as such, but in the different perspective or attitude between christian and non-christian teachers to which the children are entrusted to their care. I suggest that this atttude should be more marked and visible in Reformed people with their long-time understanding of the covenant than with Baptists. This difference applies to how we relate to all children we teach, I believe.

Let me try to describe what would be the right perspective or attitude of the christian teacher towards the children he or she is teaching. We live in the time of grace, the dawn of the new humanity, the new creation. For a christian parent it means truly recognizing the depravity of the child, his share of Adam's sin and his only hope of salvation in Jesus. Therefore the child should be given every opportunity and all possible encouragement to confess the Lord Jesus in every area of his life.

You begin this in a very small way. God made everything, God made you, God loves you and as these concepts grow deeper in the fertile soil of a young child's heart they take root and the plan develops exactly in the way the Lord planned it to develop. See the parable of the Sower. Doing this, the child knows from his very earliest days that God is with us and therefore he accepts and trusts God's presence and he begins to experience the influence of God's law upon his heart and he knows that he too must respond to that law just as his mommy and daddy do. ''Ah, or don't they?''

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Reflections from inside the walls

by John de Vries Jr.

Protestant Chaplain, Canadian Penitentiary Service

"May I use the telephone to call my mother?" asks one prisoner. "What must we do to see the penitentiary director?" demands an exasperated relative. "Please tell Rene that his wife is leaving with furniture and all," calls a friend. "Would you inform Jacques' family about his suicide this morning", asks a concerned guard.

"Could you marry us in the penitentiary chapel?" inquires a lonely inmate. "How is it right that we are treated as less than human?" demands an angry brother. "Either these volunteer Christian visitors are crazy or they've got something else. The priest only used to bother my mother for money. What is it, chaplain?" asks another frustrated and hopeful incarcerated citizen.

These typical questions and comments are only a few of many addressed to me over the past year as the protestant chaplain in the Centre Federal de Formation and Institution Montee Ste.Francois in St.Vincent de Paul,Quebec. The year has been a revelation of the injustice and inhumanity of man to man in 1977; it has been an occasion to personally discover a field for ministry near our churches and cities. In summary, the year has been one of trials and errors, of hurts and successes, of resistance to the Word and of response leading to victory for truth and justice.

Weekly worship services have become the focus of ministry. As a consequence there is the establishment of a Christian community among the anglophone prison population. The recently created Christian Action Committee of inmates assists me in the worship service and the over-all co-ordination of a growing chaplain-volunteer-inmate program.

The newly introduced Bible study and Christian life discussions are attracting inmate interests and response. An outspoken atheist is accepted in the group and is now considering Christian alternatives for himself. A taciturn Eskimo resident frequently prays spontaneously in his native tongue during inmate prayer sessions. The Muslim hungers to learn more Christian truth. Presently three anglophone study groups and one prayer group are beginning to fill the spiritual, social, and personal emptiness of 30 participating inmates.As there is a constant turnover of inmate population this ministry continues to draw new members and remains ever challenging and exciting.

In Quebec 85% of the inmate population is francophone, and by implication Roman Catholic. As for the staff this was not my Protestant parish. I thought it better to respect my Catholic colleague and not try to steal sheep as there is more than enough work for two chaplains. Surprisingly it was not so to be. Unknown to me, there were several community francophone Baptists visiting two "lifers". Requests and interest from these two life sentence residents has led to the establishment of a french Bible study. Another will begin this autumn in the second institution. Furthermore, the assistance of several francophone Protestants has led to the initiation of a weekly Protestant service in French. The staff was surprised by this development. It has made me feel more a part of the institution with a possible ministry to all regardless of language.

Not only is the chaplain the inmates' link to a deeper understanding of the Word of Life and Hope; it is my opportunity to stimulate interest in the Christian community to visit inside the walls. This past year witnessed monthly visits of seven Christian groups. These evenings of singing, film, discussion and socialization in the chapel are much desired by the lonely and bored residents. These Christian contacts lead inmates to find love, acceptance, self-respect, and oftentimes a glimmer of hope. As a result of these evenings inmates seek further instruction and counsel in Christian life and doctrine. Besides these groups there are members of the Montreal CRC congregation that participate in the ministry through musical accompaniment in the worship services. Other members visit and establish friendships with inmates on a one-to-one basis. Others have adopted inmate penpals. Everyone in the congregation can participate through donating used books to help bolster an anglophone library located above the chapel.

Lives do change under the ministry of the Word and Christian visitation. But will the change last? Effective ministry is visible when the inmate is released. More than ever before the released inmate needs a supporting and nonjudgmental community. On a monthly basis it is now possible to take pre-release inmates out into a Montreal Christian community centre. Here contact is deepened with members of the Christian community and discussions with ex-inmates about their post-release experiences seek to assist the inmate prepare himself responsibly and realistically for the most difficult days since the day he was imprisoned.

Over the year ministry to the friends and families of inmates has been growing. Referrals to Christian churches and articles to Christian periodicals.

The Eastern Canada Deaconal Conference set aside its Spring meeting to focus on the ministry of Christ's church to our incarcerated citizens. Hopefully an increased awareness of the opportunities for Christian ministry in the penal institutions will make Christ's offer of hope and salvation a reality for our poor, uneducated, and forgotten citizen inside the walls. Our solicitor general, Francis Fox, is crying for direction and assist nce in shaping the future of penology. What does the Reformed community and the Bible say about punishment and corrections in the Christian era? The unjustice of the present status quo is anathema!

Prisoners can and do change. Who will give them a reason to want to change? Numerous Christians in the Montreal area have been faithfully reaching out. With God's spirit their love is God's love that is making the impossible possible. Yes, the inmate was correct - it is crazy! But is that not the craziness of love and the foolishness of the cross? That miracle changes people!

crying needs before us it has been a source of stimulation to submit book es the names of pre-release inmates help them share in a meaningful phase of the process of inmate resocialization and reintegration into society and church. Contacts with the penitentiary Ombudsman's office in Ottawa have brought hope for inmates suffocating needlessly from misdirected justice. Efforts to enlist Christian volunteers needs to be an ungoing process. Volunteer training seminars will help launch the autumn visitation programs.

With the recidivism rate so high and inmate attitudes so skeptical what am I doing in a place like the penitentiary? In our penal institutions we have our poor, our lonely brothers, and our neglected lepers. No longer can we hide under the pretence that we are an immigrant church. God has placed us as a Reformed and Christian community in Canada. Nowhere is the need for a Christian presence and Christian direction greater than in the penal institutions of Canada.The opportunities for Christian professionals to work in the Penitentiary Service are unlimited. With view to keeping the

Evolution or Creation?

Continued from page 5

animals when one plan was suitable for most of them during at least part of their growth.

What is true of the structure of animals and their growth characteristics is also true of their function and phychology. The hormone thyroxine appears in animals from frog to man. Digestive enzymes such as trypsin appear in both single-celled animals and man. But these are not evidences for evolution any more than they are evidences for creation. We would not expect a Creator to make new enzymes and new hormones for each separate function in each species of animal when similar hormones or enzymes could do the work.

These attempts to decipher evolutionary history by looking at modern living creatures are based on circumstantial evidences and speculation, and are constantly undergoing change. In most cases the same evidences can be interpreted equally well, if not better, to support creation.

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Waarom niet altijd een volle kerk?

Er werd avondmaal gevierd. Van alle kanten waren de broeders en zusters opgekomen om de dood van de Heiland te verkondigen. Ze wilden bij brood en beker belijden dat ze in het offer van Christus het enige fundament van hun zaligheid hadden gevonden. Bijna alle belijdende leden namen aan het avondmaal deel. Enkelen waren wettig verhinderd door ziekte, en vierden het avondmaal thuis met de predikant en de wijkouderling. Is het niet om te jubelen? Een hele gemeente rondom de tafel van de Here Jezus! Het ideaal bereikt.

Nadat het brood was rondgedeeld door de ouderlingen en de predikant de formule uitsprak die gewaagde van het offer van Christus' lichaam, aten allen tegelijk het brood. Daarna gingen de ''trays'' rond, ieder nam een van de kleine bekertjes en toen allen voorzien waren, sprak de predikant de formule uit, waarin het kostbare bloed van Christus werd genoemd, dat vergoten was tot een volkomen verzoening van al onze zonden. Allen dronken tegelijk de wijn, en waren met elkaar ''het bloed van Christus deelachtig''. Het was een feest die morgen. 's Middags waren er nog een twintigtal gemeenteleden, die, laat ons hopen, allen in de morgen wettig verhinderd waren om te komen.

Toen na de dienst de bekertjes werden geteld bleek dat er van de 365 belijdende leden 355 leden hadden deelgenomen aan het avondmaal. Vermeerderd met nog een paar deelnemers aan de krankencommunie klom dit aantal tot 357. Bij de voorbereiding, bij de viering en bij de nabetrachting was de kerk vol. Men zou zeggen: voller dan anders. Men voelde: ze hebben alles op alles gezet om dit avondmaal toch maar mee te maken, en er aan deel te nemen. Men had de versterking van zijn geloof immers zo hard nodig. Het leven is immers niet zo gemakkelijk, de beproevingen blijven niet uit. En ons geloof is soms zo zwak. Het is niet altijd bij machte om bergen te verzetten.

De volgende zondag moest de eigen predikant echter een classisbeurt vervullen, nog al ver weg in een kleine vacante gemeente. In de eigen gemeente besteeg een ouderling de kansel die met duidelijke stem een goede, een beste, uitgezochte preek voorlas. Waar waren nu ineens al die trouwe avondmaalsgangers, die zo jubelend de vorige zondag hadden gezongen: Uw liefdedienst heeft mij nog nooit verdroten?

In de tweede dienst ging een predikant voor uit een naburige gemeente, die, tussen zijn beide diensten in eigen gemeente, kon uithelpen om het Evangelie te verkondigen. De opkomst was nog minder dan 's morgens. Was het weer misschien te mooi? Was het misschien omdat het een middagdienst was of omdat het de tweede dienst was? Was het omdat men juist die zondag - nu de eigen predikant ook weg was - gebruikte om een bezoek, dat al zo lang uitgesteld was - te maken om dan met vrienden of familieleden ergens anders te kerken? Was het omdat men zelf met de visite die men ontving maar thuis bleef?

God weet waarom het was. En de mensen zullen het zelf ook wel weten. Bijna alle redenen om niet in de eigen gemeente op te gaan ''onder het geklank van Gods Woord'' houden geen steek. Het is niet goed om uit de kerk weg te blijven als een ouderling de preek voorleest, of als een misschien minder begaafde predikant voorgaat. Het is heel erg om zo te doen. Het is geheel in strijd met de deelname aan het Heilig Avondmaal van de vorige zondag. Het is in strijd met de daar hernieuwde belofte om de Heer te dienen. Het is een verschraling van het geloofsleven, als men onmiddellijk nadat men openlijk betuigd had door avondmaal te vieren dat men tot Gods volk behoorde, de onderlinge bijeenkomst van Gods volk veronachtzaamt.

Ik weet wel dat er af en toe in onze gemeenten leesdiensten moeten worden gehouden, al zal een kerkeraad zijn uiterste best moeten doen om het aantal zo klein mogelijk te houden. Ik weet dat er soms plotselinge oorzaken zijn die ons verhinderen om naar de kerk te gaan. Straks zal de een of ander wel weer insneeuwen van zaterdag op zondag. Straks zal er hier en daar een auto juist op zondagmorgen niet willen starten. Maar, zoals ik hierboven geschreven heb, mag het niet.

Is het Woord, ook al is het lezend gebracht, minder dan het Avondmaal? Is God's boodschap door het Woord van lager orde dan door het Sacrament? Nee, weet u wat u en ik 's zondags behoren te doen? Lees Zondag 38 van de Heidelbergse Catechismus er eens op na: dat ik, inzonderheid op de sabbat, dat is op de rustdag, naarstig kom, om Gods Woord te horen, de Sacramenten te gebruiken, God de Heer openlijk aan te roepen en de armen christelijke handreiking te doen. Laten we dan maar elke zondag leven naar Zondag 38, niet alleen op een avondmaalszondag, maar ook op de zondagen waarop ''alleen maar'' gepreekt wordt! Gods Woord is heus niet minder dan Gods Teken!

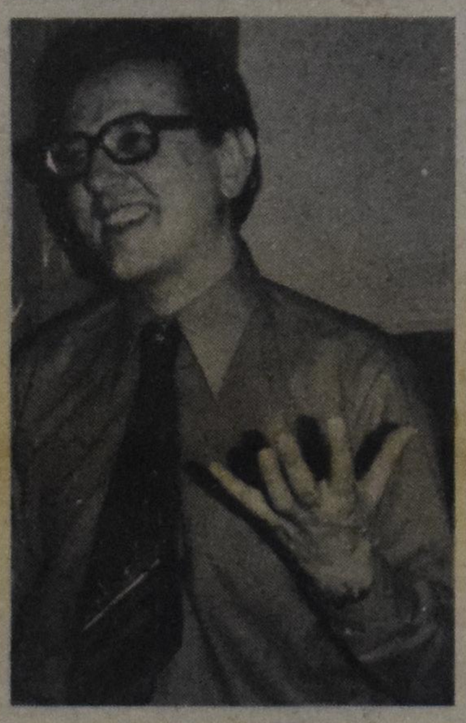
J.VanHarmelen

Economisch leven als belijden [2]

Dr. B. Goudzwaard is professor in economie aan de Vrije Universiteit te Amsterdam.

Verslaving

Aan het voorafgaande kan nog worden toegevoegd dat met de ''afplatting'' van het leven d.w.z. de levensstijl die de mogelijkheden in deze schepping maakt tot toegesloten doelen in zichzelf, ook een moment van verslaving meekomt. Je kunt niet meer loskomen van dat wat op zichzelf is gesteld. Het gaat je gaandeweg in beslag nemen. Iets dergelijks geldt van economie en techniek. Een samenleving die niet aan het antwoord toekomt, werkt verslavend. Bezit kan dicht liggen bij bezeten-zijn. Dit kan mede worden gezien tegen de achtergrond van wat Paulus



Advertenties van een dertigtal jaren geleden bestonden uit opsommingen van de pro's van de betreffende goederen, en er werd verondersteld dat deze omschrijvingen zorgvuldig gelezen werden.

schrijft in zijn brief aan Timotheus, waar hij het heeft over mensen die als vooropgesteld doel in hun leven hebben gekozen voor het rijk worden. Hij zegt daar: Zij die rijk willen worden, vallen in vele verzoekingen en hebben zich met vele smarten doorboord. Maar gij, mens van God, zou beter moeten weten. En dan volgt: strijdt de goede strijd van het geloof en streeft naar gerechtigheid en naar liefde. Wij zijn geneigd deze bijbelteksten sterk op onze eigen persoon te betrekken. Zo zal Paulus het ook wel bedoeld hebben. Maar zijn woord is natuurlijk tevens een boodschap voor gehele samenlevingen. En wel in het bizonder voor die samenlevingen die als vooropgezet doel hebben rijk te worden, en die verwachten dat in dat spoor alles als vanzelf wel goed zal komen. Welnu, het zal blijken dat deze op een bepaalde manier juist verkeerd uitkomen; zij zullen zich met vele smarten doorboren. Rijkdom als doel in zichzelf is een weg die van de shaloom afvoert.

Tijdsgebrek

Laat me het voorgaande illustreren met een voorbeeld dat u misschien niet zou verwachten, nl. aan de hand van het toenemende tijdsgebrek in de samenleving. Het betreft een merkwaardig verschijnsel. Leest u de economische literatuur van een jaar of dertig, veertig geleden, dan zult u bemerken, dat de economen toen precies wisten te vertellen dat in de samenleving van de toekomst de vrije tijd in gelijke mate zou toenemen als de welvaart. Maar het merkwaardige feit doet zich voor dat de huidige maatschappij veeleer tekenen te zien geeft van een schrijnelijk tekort aan tijd.

De moderne mens is gehaast en gejaagd, en het argument ''ik heb geen tijd'' klinkt meermalen per dag uit zijn mond, meer althans dan ooit tevoren. Er is dus een toenemend tekort aan tijd; en dat, terwijl de gemiddelde arbeidsduur toch de laatste jaren duidelijk teruggelopen is. Wat is de verklaring van dit wonderlijke verschijnsel?

Een Zweeds econoom - Linder - heeft niet zo lang geleden duidelijk gemaakt dat die vroegere economen toch wel een grote rekenfout hebben gemaakt, nl. door er geen rekening mee te houden dat het kopen, het houden en het consumeren van goederen ook tijd kosten. Elk consumptiegoed moet worden gekocht in een winkel, moet vervolgens worden onderhouden, en moet ook nog vervangen worden, zodra het versleten is. Per product kost dat natuurlijk maar een miniem stukje tijd. Zodra echter een samenleving rijk wordt en iedereen een stijgend inkomen heeft, dan kan het tijdsbestanddeel dat in het omgaan met goederen gestoken wordt verrassend toenemen.

Op het eerste gezicht lijkt dit alles vrij humoristisch. Op coctailparty's zie je soms mensen dit economische tijdsprobleem oplossen door in de ene hand een sigaar vast te houden, in de andere hand een glas sherry, vervolgens ook nog te pogen wat pinda's naar binnen we werken. Zulke mensen hebben de mogelijkheid uitgevonden om diverse consumptiegoederen binnen een tijdseenheid te consumeren.

Serieuzer wordt het indien wij er op letten dat een steeds belangrijker deel van de nationale productie opgeeist wordt door goederen die ons tijd besparen. Het begon met stofzuigers, maar de vaatwasmachines zijn al spoedig gevolgd. Soortgelijke machines worden aanbevolen met de vermelding dat ze tijd vrijmaken die u voor het geven van extra aandacht aan uw kinderen nodig heeft. Maar intussen moet men om zich die goederen te kunnen aanschaffen eigenlijk wat meer verdienen, wat tijd kost, etc., etc.

Het wordt nog iets serieuzer indien we er acht op slaan hoe de moderne reclame op ons tijdsgebrek is gaan inhaken. We hebben de tijd niet meer om producten naar hun kwaliteit te vergelijken. Advertenties van een dertigtal jaren geleden bestonden uit opsommingen van de pro's van de betreffende goederen, en er werd verondersteld dat deze omschrijvingen zorgvuldig gelezen werden. Daar hebben we nu de tijd niet meer voor: als in een wedren snellen we door de winkels, bijeen scharrelend wat we nodig denken te hebben. De reclame sluit hierop aan door niet informatief te zijn, door geen mededelingen te doen over de kwaliteit van de goederen, maar door suggestief te werken. Alles is veelal teruggebracht tot de suggestie dat we ons na

Vervolg op pagina 10

Begint u doof te worden?

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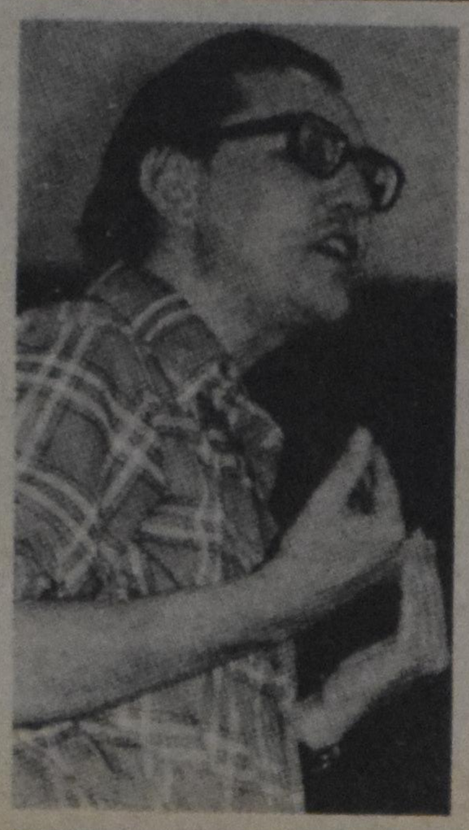
Economisch leven als belijden

Vervolg van pagina 9

gebruik van het betreffende goed blijer zullen voelen dan tevoren. Door het tijdsgebrek maken we ons derhalve kwetsbaar voor de toenemende, al dieper indringende kracht van de moderne reclame, die langs deze weg tot een bedreiging van de volksgezondheid wordt.

Het waarschuwende woord van Paulus: ''Voedt uw vlees niet op tot begeren'', hebben we kennelijk nog nooit op de moderne reclame betrokken. Er is nog een aspect aan de zaak: we hebben geen tijd meer om onze goederen te onderhouden. Vroeger deden we dit nog. In Nederland zette u vroeger de schaatsen in het vet. Tegenwoordig doe je dat niet meer. Er is een wegwerpproductie opgekomen, een productie van goederen die onmiddellijk na gebruik worden weggeworpen. Flessen en dergelijke worden niet meer teruggebracht - het instituut van het statiegeld is verdwijnende. Er wordt eenvoudig verondersteld dat een goed - eenmaal gekocht - niet meer behoeft te worden onderhouden. Zelfs wegwerp-auto's zijn in de maak. We zien hier hoe ons tijdsgebrek bijdraagt tot de roofbouw op grondstoffen, de schaarse grondstoffen van deze wereld.

Tenslotte een opmerking over een van de laatste en meest gevaarlijke gevolgen van ons groeiende tijdsgebrek: de toenemende eenzaamheid. Er komen steeds meer mensen die geen tijd meer hebben om persoonlijk met elkaar te praten en elkaar echte gemeenschap te bewijzen, vaak vanuit het motief dat men het te druk heeft met persoonlijke bezittingen, het onderhouden van de tuin, het verzorgen van een buitenlandse reis of wat dan ook maar. Het zijn evenzovele blijken, dat de tijd die we afzonderen voor de omgang met goederen ten koste gaat van de tijd die voor de omgang met de naaste beschikbaar is.



In onze samenleving brengen de goederen veelal scheiding tussen mensen. Terwijl in het bijbelse wereldbeeld goederen juist de bestemming hebben dat ze verbindingen leggen; dat ze open kunnen gaan naar de gemeenschap met de ander.

Dit alles overziende, rijst de vraag of een groei van uw inkomen met zo'n 3% per jaar u werkelijk dichter bij het geluk zal kunnen brengen. Leidt onze materiele welstandsgroei niet juist tot steeds grotere verliezen aan tijd, aan gemeenschapszin, en aan levensgeluk? Is het niet zaak dat we bij het verrichten van aankopen rekening houden met een ''ethiek van het tijdsbesteden'', niet omwille van soberheid-om-de-soberheid, maar in het besef dat elke aankoop beslag zal leggen op een gedeelte van onze tijd? Er lijkt in ieder geval reden genoeg te zijn om op onze hoede te zijn voor een onvoorwaardelijke keuze ten gunste van een stijgend consumptie niveau.

Eigendom

De hoofdlijn van het betoog is, dat we ook in het sociaal-economische leven antwoord hebben te geven met al datgene wat ons als rentmeesters is toevertrouwd. Ik wil nu trachten dat nog wat verder te verhelderen met behulp van een tweetal illustraties. De eerste raakt de eigendomsverhoudingen, de tweede onze visie op arbeid. Een belangrijk probleem dat onmiddellijk opkomt bij een bespreking van eigendomsvraagstukken is of de eigendom in handen dient te zijn van individuen dan wel van de gemeenschap die voor ons zorgt. Daarover hebben we allen onze mening en u weet dat daarover hevige debatten worden gevoerd.

Maar belangrijker dan deze vraag is de vraag hoe het eigendom wordt gebruikt. Beslissend is namelijk of in de manier, waar op het eigendom functioneert, een antwoord tot uitdrukking komt, dus of het eigendom ontsloten wordt en opengaat naar de dienst aan God en onze medemens. Het kan zijn dat het particuliere eigendom potdicht zit en zo egocentrisch en exclusief-individualistisch wordt beheerd dat er geen enkel antwoord uitkomt. Het kan ook zijn - zoals stellig maar al te vaak het geval is - dat het gemeenschapseigendom of staatseigendom potdicht zit, dus als een doel op zichzelf wordt nagestreefd en op generlei wijze tot een antwoord vanuit de samenleving leidt.

Als voorbeeld van het opengaan van het eigendom naar het antwoord kies ik de wetgeving in het Oude Testament. De wetgeving in het oude Israel gaf aan de boer een stuk land om te bebouwen, land dat in de rij van de geslachten aan zijn huis zou toebehoren, iets wat zelfs de werking van de markt niet ongedaan kon maken, want in het jaar van de jubel - elk vijftigste jaar - keerde het eigendom in de geslachten terug.

Het jubeljaar was het jaar van de verzoening. Die verzoening gold niet alleen voor het ''zieleleven''; de bijbel spreekt hier heel gewoon, in nuchtere economische termen over slaven die zich vanwege schulden hadden moeten verkopen, maar die dan hun land terugkregen om met een schone lei opnieuw te beginnen, zonder schulden. Kom daar maar eens om in de hedendaagse samenleving, waarin we elkaar restloos opdelen in bezittende en bezitsloze groepen, en waarin een totaal herstel van het menselijke leven ook in economische termen, zo moeilijk te realiseren valt!

Hetzelfde Israel, waar, zoals gezegd, de wetgeving iedere slaaf vrijheid beloofde op een gegeven tijdstip, met daaraan verbonden de belofte van een teruggave van het land dat tot zijn geslacht had behoord, kende ook die prachtige regeling dat een Israelische boer bij het bewerken van zijn land een rand van het graan niet mocht afmaaien: dat was voor diegenen die er langs liepen en er van wilden plukken. Men mocht ook de wijngaard van een ander binnenlopen en van de wijnstokken afplukken wat men nodig had. Het mocht worden meegenomen ook, al was het zeker niet de bedoeling dat men met ''zakken en tassen ging slepen''. Wij hebben de neiging zulke regelingen en gebodsbepalingen te zien als (al dan niet juiste) beperkingen of restrikties van het individuele eigendom. Ik meen echter dat het helemaal geen restrikties zijn. Het gaat hier om het noodzakelijk opengaan van het individuele eigendom. Ze blijft gewoon persoonlijk (of familie) eigendom, maar nu met een spontaan stuk mede-gebruik door de naaste!

Onze goederen zijn zo vaak gemeenschaps-opbrekend. Als ik een T.V.toestel heb, dan heb ik het, en heb ik niets met de buurman te maken - die heeft immers (al dan niet) zijn eigen toestel. Bezittingen kunnen gemeenschap tussen mensen opbreken. Iedereen heeft voor zichzelf genoeg. De T.V. is het moderne substituut voor ontmoeting, een ding dat voor je staat en dat tegen je praat. In onze samenleving brengen de goederen veelal scheiding tussen mensen. Terwijl in het bijbelse wereldbeeld goederen juist de bestemming hebben dat ze verbindingen leggen; dat ze open kunnen gaan naar de gemeenschap met de ander. Vandaar ook de stellige onderstreping in de bijbel van de gastvrijheid; gastvrijheid als het open stellen van je huis voor medegebruik door anderen. Ik meen dat de vraag naar het opengaan van het eigendom wezenlijker is dan de vraag aan wie het eigendom uiteindelijk toebehoort - aan het individu of aan de gemeenschap. Dat is een vraag waarover we ons ontstellend kunnen opwinden; maar de beide vormen van eigendom kunnen intussen het antwoord missen. Het antwoord dat tot uitdrukking moet komen - denkt u ook aan de wijze waarop het eigendom binnen de eerste christengemeente functioneerde - in het openstaan voor de noden van anderen, maar ook in het delen met elkaar, zoals in het gezamelijk breken van het brood.

Arbeid

Ten aanzien van arbeid kunnen we ons opwinden over de vraag hoeveel inkomen een arbeider dient te hebben, hoe het totale product van de arbeid over de samenleving dient te worden verdeeld, etc. Maar een vraag waar we minder snel aan toekomen is die naar de zin en de gerichtheid van de arbeid. Toch houdt juist deze vraagstelling verband met het antwoord-geven in een samenleving. Kunnen we in de arbeid nog wel toekomen aan het antwoord tot onze Heer en tot onze medemens?

Misschien is mij hier een kleine uitwijding veroorloofd

Hollandse dag te Medicine Hat

Het was voor de twede maal dat de ouderen van Nederlandse afkomst uit Zuid Alberta bijeen kwamen in de ''Veiner Centre'' in Medicine Hat. Aanwezig waren ongeveer 130 personen, waaronder bezoekers van Nederland en Ontario. Het doel was, een gezellige Hollandse dag, het ontmoeten en vernieuwen van banden van vrienden en bekenden. Het zingen van oud Nederlandse liederen en voordrachten.

Het geheel stond onder leiding van Rev. P. Meyer met medewerking van Father Hoos welke veel bijdroeg in het welslagen door zijn grote kennis van muziek. De gasten werden verwelkomd met een kop koffie en het was al gauw elf uur, dat Rev. Meyer de bijeenkomst opende, allen welkom heette en we het Wilhelmus zongen. Mr. Veiner was aanwezig, aan wie de Centre de naam dankt. Hij sprak een kort woord, waarin hij z'n waardering uitsprak over de Hollanders, inzonderheid wat zij hadden gedaan in oorlogstijd voor de joden en als blijk van waardering overhandigde hij een cheque ter waarde van $100 te gebruiken voor een gebrekkig meisje in Holland.

Het programma werd afgewisseld met een voordrachten wedstrijd, gezamelijk zingen, een variatie gespeeld op de piano door Father Hoos over Piet Hein. Een duet gezongen door Rev. Meyer en Father Hoos, ''Aan de oever van de Rotte, tussen Delft en Overschie'' wat veel bijval genoot. De groep van Taber trad op als koor met het zingen van twee liederen.

Van 12.30 tot 2 uur aten we onze lunch. Waarna de pruimenboom herleefde, waarvan we in onze jeugd leerden, ''Jantje zag eens pruimen hangen''. Ze hingen er werkelijk totdat ze afgeschud werden. Dit werd opgevoerd door leden van Medicine Hat.

Meer gedichten en het lezen van komische stukjes volgde, waarna we ruimte moesten maken, zodat de keukenstaf de tafels klaar konden maken voor een smorgasbord.

Na een welvoorziene maaltijd keerde ieder weer huiswaarts. We mogen terug zien op een welgeslaagde dag, ons door God geschonken. Laten we Hem er dan voor danken. Namens de senior citizens of Medicine Hat en Redcliff, Mrs. Jean Vander Maale.

Niet alleen voor oudere leden

Holland Christian Homes Inc.

Kinderen profiteren ook van een goed tehuis voor hun ouders.

Uw financiele steun is welkom! Uw hulp in de organisatie nodig!

Zendt nu uw lidmaatschap of $10.00 aan:

P.O.Box 4127, Stn.D,
Hamilton, Ont.
L8V 4L5.

Economisch leven als belijden

ver wat naar mijn indruk het ijbels-normatieve beeld van e menselijke arbeid is. Er ijn, naar ik meen, drie elenenten in te onderscheiden. Het eerste element is dat van e creativiteit. God heeft deze ereld geschapen en wel op odanige wijze dat in de chepping iets van Hemzelf te ien is. Volgens de brief aan e Romeinen kunnen we iets an Hemzelf ontwaren in het unstwerk van Zijn handen, Vij zijn geschapen naar het eeld van God. Dit betekent at de mens een diepe behoefe heeft om in de eigen arbeid ichzelf uit te drukken. Hij wil ichzelf verraden in datgene vat hij maakt; hij wil er odanig accent op leggen dat et duidelijk wordt: dit heb ik emaakt en niet een ander. De nens bezit een verlangen naar reativiteit omdat onze Vader elf de Creator, de Schepper an deze wereld is.

Het tweede element is **ooperatie**. In de bijbel staat de arbeid niet op zichzelf, als ets dat men voor zichzelf doet, maar altijd in een samenhang met datgene wat anderen doen. In een prachtige passage in zijn *Institutie* zegt Calvijn daarover dat God niet de mensen verschillend geschapen heeft om duidelijk te maken dat zij ongelijk of ongelijkwaardig zijn, nee: wat Hij bedoeld heeft, is dat de nensen juist vanwege hun onderlinge verschillen op elkaar aangewezen zijn.

Arbeid is naar zijn bijbelse achtergrond een inspanning waarbij mensen elkaar te hulp komen en elkaar dienen met hun verschillende gaven; er is een sociaal moment in elke arbeidsinspanning.

Tenslotte een derde bijbels element: **de samenhang tussen de vrede en de arbeid.** God geeft eerst Zijn shaloom, zijn vrede, en pas vervolgens, krijgt onze arbeid zin. Denk maar aan de Decaloog: God begint met zijn sabbat te geven - eerst klinkt het ''Gij zult de sabbat onderhouden'', en dan pas volgt ''Zes dagen zult gij arbeiden en al uw werk doen''. Het is als het ware Zijn shaloom die vooropgaat en die maakt dat de arbeid zin heeft. De Israelitische boer - die hoort bij het beeld van de shaloom - kon 's avonds op zijn bankje voor het huis zitten, uitziend over de landerijen, in het besef dat God de Heer voor dat land zorgde. Daarom kon hij morgen weer veilig aan de slag gaan, zonder bang te zijn dat zijn arbeid geen vruchten zou dragen.

Op alle drie punten: t.a.v. de creatuurlijkheid, het sociaal-verbindende karakter in arbeid, en het rusten in de shaloom hebben wij in onze moderne samenleving echter goeddeels de volgorde omgedraaid. Wij zijn geneigd allereerst de productieprocessen zo te ordenen dat er voor menselijke creativiteit niet zelden geen enkele speelruimte overblijft. De monotone herhaling van steeds dezelfde bewerkingen maakt het de mensen onmogelijk zich te uiten in hun werk. Ik vind dit ingaan tegen de bijbelse antwoord-structuur van de arbeid; zo komt het antwoord er niet uit. Ook zijn er productieprocessen waarbij het enige dat zich in de fabriek beweegt de lopende band is. Het contact onderling tussen de arbeiders is weggenomen, vervangen door een mechanisch substituut dat de rol overneemt van de beweging van de ene mens naar de andere, zodat iedereen alleen met het eigen werk bezig is. Dit is een ontworteling; het sociale element is er uitgehaald. Bovendien hebben we de volgorde van shaloom en arbeid omgedraaid. Wij menen dat eerst de arbeid het geluk mogelijk maakt. Het is precies deze gedachte die reeds sedert de Renaissance zich breed maakt in de westerse samenleving. Verbaast het u dan nog dat onze arbeid zo vaak gevangen blijft in een jacht naar iets dat al verder terugwijkt? Al arbeidend zijn wij, zo heet het, op weg naar het geluk. Maar arbeid veronderstelt zelf shaloom; en als die vrede niet aan het begin staat, dan is arbeid niets dan een slopende jacht.

God geeft het Zijn kinderen in de slaap. Dat is bijbels! Arbeid zonder creativiteit, zonder elementen van sociale verbinding, zonder de aanvaarding van de shaloom die de jachtigheid van het werk wegneemt, is onontsloten; is arbeid die niet past in het kader van het rentmeesterschap.

Als econoom trek ik uit het voorgaande de conclusie dat wellicht veel belangrijker dan de toevoeging van middelen aan de consumptie-sfeer (waar op we allen zo gebrand zijn), de terugbuiging van middelen naar de productiesfeer kan zijn, niet echter om de produktiviteit nog verder op te voeren maar om de zinvolle technische en economische mogelijkheden voor een verantwoordelijke arbeid te scheppen. Waar ondernemingen en arbeid alleen gewaardeerd worden naar het inkomen dat zij opleveren, daar is de arbeid plat geslagen, precies zoals met macht en sexualiteit het geval is indien men het antwoord er uit haalt. Antwoord behoort echter uit elke menselijke arbeid te komen. Daar is de arbeid creatuurlijk op aangelegd.

Wezenlijker dan de vragen waarmee de liberalen en de socialisten ons eindeloos kunnen vermoeien, zoals wie het eigendom heeft en aan wie deze toekomt, hoe de vruchten van de arbeid over de samenleving worden verdeeld, etc, etc., is al met al de vraag naar de gerichtheid van de samenleving. Is die gerichtheid de ontsluiting of de afplatting van alle dingen tot een doel in zichzelf? Ook in onze tjd is de beslissende vraag of de samenleving wel wil opengaan in het eigendom, de arbeid, de tijdsbesteding, naar het antwoord aan de Heer en aan elkaar.

In dit verband is het belangrijk te zien dat het Woord van God reddend verschenen is. Aan het kruis heeft Christus meer gedaan dan persoonlijke mensenzielen te verlossen. Paulus spreekt van het nagelen van de machten aan het kruis. Machten zijn alle invloeden - vaak demonische - in het leven die wij geneigd zijn te verzelfstandigen, en die vervolgens ons in bezit nemen. De redding in Christus is van wezenlijke betekenis voor deze problemen, omdat alleen in Hem een samenleving kan opengaan. Hij is niet alleen het Woord maar ook het Antwoord geworden. Het antwoord voor ons aan God. Daarom is Hij ook bij machte om ons te bevrijden van alle verslavende invloeden. Hij is de Weg, de Kern van onze noodzakelijke nieuwe levensstijl! Hij is bij machte om ons ook in onze consumptiestijl, ook in onze arbeidsverhoudingen en in onze manier van eigendomsbenutting van elke afplatting van ons leven te verlossen. En dat niet om ons ongelukkig te maken, maar juist omwille van de shaloom: om ook in onze samenleving de werkelijke shaloom zichtbaar te maken.

DE KEUS VAN 'T SMALLE PAD [46]
een vervolgverhaal door Gé Verhoog

22

Plotseling is tante Doedje overleden, ante, die het niet zo nauw nam met het eloof en alle ernst weglachte; die tot op oge leeftijd nog met een frivool loemetjesschort liep.

''Laten we hopen dat de Here haar ziel enadig is,'' zegt Verbeek, het telegram an neef Sanders nog eens overlezend.

''En dat tante ons goed in haar estament heeft bedacht,'' vult Teunis an, maar dergelijke opmerkingen konen niet zo van pas.

''Tante dood, Zaterdag begraven.'' Verbeek leest het telegram nog eens ard op over, ''echt neef Sanders, de nan blijft grof. Tante dood - hij had noeten zeggen: tante overleden.''

''Kost meer geld,'' ontdekt Henk, 'neef wordt misschien zuinig.''

''Ik moet zaterdag naar die begrafenis,'' overdenkt Verbeek, ''zou je meegaan?''

Vrouw Verbeek schudt het hoofd. ''Ik zie wat tegen die afstanden op - oovendien heb ik tante Doedje nauwelijks gekend.''

Verbeek onderneemt alleen de reis; in de vroege morgen begint hij de wandeling naar het station, om dan weer verder te kuieren naar het kleine nu stil geworden huis dat in het riet verscholen ligt.

Hij kan geen droefheid voorwenden: tante is op een gezegende leeftijd overleden, wat wil een mens nog meer? Daarbij kan Verbeek zich er niet aan onttrekken, dat nu eindelijk zijn zorgen verlicht zullen worden, omdat op de dag van de begrafenis het testament geopend pleegt te worden. Hoeveel - peinst Verbeek; zal tante niet te veel aan neef de pimpelaar hebben vermaakt? Hij bracht het elk jaar onder haar inzichten: hij met zijn grote gezin en het schaars betaalde rietdekkersvak, hij heeft de meeste rechten op een flink erfdeel. De rekeningen liggen er nog - hij borg ze weg omdat er geen geld was. De nog plotselinge dood van tante zou een uitkomst zijn. Vreemd, peinst hij tijdens de ferme wandeling; haar dood verlost mij van veel zorg, maar wie kan de ironie van het leven ontkennen? Als neef de pimpelaar nu maar niet teveel geld krijgt, dat gaat toch allemaal op aan de jenever, dat heeft Verbeek vaak genoeg aan tante gezegd.

Het huisje is wonderlijk stil - het is Verbeek of straks de deur zal opengaan en hij de lachende hoge stem weer zal horen: ''Zo neef ben je daar weer?''

Het oude mensje ligt als een starre pop - Verbeek beseft, dat dit inderdaad een stoffelijk overschot is. De mens, het ik, de geest, het belangrijkste is uit het lichaam. Waar is ze nu? Hij heeft haar vaak gewaarschuwd voor het oppervlakkige in haar aard, maar altijd lachte ze hem uit - hij kwan immers pas kijken. Wanneer is een mens volwassen bij ouderen?

Toch is het zijn plicht geweest haar steeds weer te wijzen op het gericht Gods, dat geen mens ontgaan kan - ze weet het nu, denkt hij; nu staat ze voor de troon Gods - Ook voor hem komt die tijd - wanneer? Hij denkt aan duizelingen die hem soms overvallen en hem aan het dak doen vastklemmen, duizelingen die vanzelf weer verdwijnen. Hij verzwijgt dit voor ieder, zelfs voor zijn vrouw: het zijn de zorgen die hem benauwen en de duizelingen veroorzaken. Het wordt een eenvoudige begrafenis. Neef Sanders is bij uitzondering niet vol jenever, hij praat nu tenminste als een normaal mens en loopt niet achter de baar te sjokken. Enkele bekenden en buren volgen. Geen domine, heeft tante bepaald, die laten je bij het leven in de steek, want wanneer komt de domine eens op bezoek? Dan heeft ze hem ook niet nodig bij de dood, ozo.

Het is snel voorbij. Een maaltijd na afloop met veel krentenbrood en koffie en warempel sterke drank... De rouwstemming moet immers snel verdreven worden, denkt Verbeek grimmig. De dwaasheid van de mens - Neef drinkt niet; hij schijnt dit uit te stellen tot na het bezoek van de notaris, die in zwarte jas en hoge hoed binnen komt. Het testament - Verbeek humt nerveus als de notaris enkele woorden van deelneming spreekt wat de man oudergewoonte moet doen - dan wordt het testament geopend. Tante heeft meer nagelaten dan Verbeek aan neef Sanders, omdat die man altijd kon vermoeden. Ze vermaakt de helft haar tot hulp en steun is geweest en hout hakte voor de kachel. Een edel mens en ze wil, dat hij het geld goed zal gebruiken.

De andere helft van het kapitaaltje gaat naar de buren, die op een kilometer afstand wonen, maar nooit hebben vergeten, haar straatje schoon te komen vegen en zout te strooien als het gesneeuwd en geijzeld had. Deze nobele mensen wil ze graag gedenken.

Dan is het lezen gebeurd. Totaal verdwaasd zit Verbeek in de kleine kring; hij hoort als vanuit de verte de woorden van de notaris, woorden die hem duidelijk maken, dat de laatste wil van de dierbare overledene precies en nauwgezet uitgevoerd zal worden -

Hij kan geen woord over zijn lippen krijgen, de slag komt hard aan. Hij staat niet in het testament - hij krijgt niets, totaal niets - Dit kan niet - dit is een boze droom. Hij heeft het verkeerd begrepen, dat kan niet anders. Hij heeft het echter goed begrepen -

''Wel oom, ik vind het edel van tante, dat ze me zo gedenkt,'' zegt neef Sanders de pimpelaar, ''ik heb wel wat aan haar verdiend vind ik, want ik heb altijd voor haar gezorgd.''

''Ja - ja -''

''De buren ook,'' gaat de pimpelaar door, ''tante was een goed mens, ze kent dankbaarheid. Wat doet een oude vrouw in de sneeuw en ijzel? Dan zijn er mensen die helpen, maar ze beloont hen en dat zie je niet veel.''

''Nee - nee -''

Dat die jeneverzak nu niet aan hem denkt - dat hij niet zegt hoe vreemd het is om Verbeek niets te laten erven...

Het bonst in zijn hoofd: het geld van tante gaat naar de kroegbaas en Verbeek moet maar zien dat de rekeningen betaald worden.

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Notes of Thanks

HOITING: We would like to thank our relatives and friends for all the cards and gifts we received on our 25th wedding anniversary. Special thanks to our wonderful children for the beautiful gift and party that they worked so hard on. A day we'll never forget. Mr.& Mrs. Peter Hoiting, 593, Unsworth Ave., Oakville.

Births

BELDMAN: We thank the Lord for giving us our first son, DAVID JOHN HENDRICK, born on August 21. A brother for Christine and Julie. Fourteenth grandchild for Mr. & Mrs. J. VanHarmelen, Burnaby, B.C. Third grandchild for Mr.& Mrs. J.H.Beldman, Dorchester, Ont. Also another great grandchild for Oma Pols in the Netherlands. Grateful parents: Simon & Mary, 30 Charles St., Dorchester, Ont. N0L 1G0

DE VRIES: with praise to our God, from Whom all blessings flow, we announce the birth of our third child, TRACY LYNNE on August 23, 1977. A sister for Melanie and Wesley. Grateful parents are Dick and Liz De Vries (nee Bouwma), R.R.#2, Nanticoke, Ont.

NIEUWLAND: With thankful heart we praise God, the Creator of life who has entrusted this precious child to us to train up in His way. CORNELIUS TIMOTHY was born into our happy family. Dick, Trudy, Calvin, Patricia and Nathan on July 31, 1977, weighing 8 lbs.3½ oz. 685 Queen St., Newmarket, Ont. L3Y 2J1

Marriage

KELLY-JANZEMA: Mr.& Mrs. Harm Kelly of R.R.#2, Dunnville, Ont. are happy to announce the marriage of their son EDWARD KELLY to ALICE JANZEMA daughter of Mr. & Mrs. Jacob Janzema of R.R.#1, Canboro, Ont. D.V.on Friday, Sept,9, 1977 at 7:00 p.m. in the Canadian Reformed Church of Smithville, Ont. Rev. W. Huizinga officiating. Future address: R.R.#8, Dunnville, Ont.

VAN ROOYEN-FLIKWEERT: Believing that marriage is ordained of God, Mr. & Mrs. Henry Van Rooyen of R.R.#1, Beamsville are pleased to announce the marriage of their daughter HENRIETTA to DANIEL J.FLIKWEERT, son of Mr.& Mrs. Peter Flikweert of Chatham. The wedding ceremony will take place D.V. on Saturday September 17, 1977 at 4:00 p.m. at the Mountainview CRC of Grimsby, Rev. H.Vander Plaat officiating. Future address: P.O.Box 462, Fort Frances, Ont., P9A 3M8.

Marriages

GROENENBERG-VAN MEPPELEN SCHEPPINK: Mr.& Mrs. Jake Groenenberg and Mr.& Mrs. Jerry Van Meppelen Scheppink are pleased to announce the forthcoming marriage of their children DOROTHY and JOHN. The ceremony will take place D.V. September 24, 1977 at 3:00 p.m. in the First Christian Reformed Church of St. Thomas, Ont. with Rev. G.Mouw officiating. Future address: 229 Ross Street, St.Thomas. Ont.

SANDSTRA-DEJONG: The children of Mr. U.Sandstra and Mrs. J.De Jong are pleased to announce the forthcoming marriage of their parents. We all wish them much happiness and God's abundant guidance and blessings.

Coaldale — Mrs. G.Holtrup (Sandstra)
Medicine Hat — Mr.& Mrs. G.De Jong
Buck Creek — Mr.& Mrs. D.De Jong
Vancouver — Dr.& Mrs. Jan De Jong
Prince George — Mr.& Mrs. P. Sandstra
Cst.& Mrs. John De Jong
Red Deer — Mr.& Mrs. Mike Sandstra
Mr.& Mrs. Meindert Sandstra
Mr.& Mrs. S. Sandstra
Edmonton — Mr.& Mrs. H. Sandstra
Mr.& Mrs. F. Dykema(De Jong)
Mr.& Mrs.C.Rozendaal(De Jong)
Miss A.De Jong
Mr.T.De Jong
Mr.H. De Jong
Lethbridge — Mr.& Mrs.W.Wright (Sandstra)
Calgary — Mr.& Mrs.E.Gerlat (Sandstra)
54 grandchildren and 2 great grandchildren
The wedding ceremony will take place D.V. on September 23, 1977 at 5:00 p.m. in the Trinity Christian Reformed Church, Edmonton, Alta. Rev.M.Pool officiating

VANDEPOL-PIERSMA: Mr.& Mrs. John Vandepol of Oshawa, Ont. are happy to announce the forthcoming marriage of their daughter JANE ELIZABETH to STANLEY PETER, son of Mr.& Mrs.Walter Piersma of Newcastle, Ont. The wedding will take place D.V. on September 24, 1977 at 3:00 p.m. in Zion Christian Reformed Church, Oshawa, Ont. Rev.A.DeJager officiating. Future address: 745 Stevenson Rd. North, Apt.1005, Oshawa, Ont.

Anniversaries

1952 1977
With joy and gratitude to God we hope to celebrate, the Lord willing, on Sept.19,1977 the 25th wedding anniversary of our dear parents

OSCAR (OETZE) DEELSTRA
and
OBBIE DEELSTRA nee Piersma

We thank God for His love and guidance through these years, and pray that He will continue to bless them richly in the years to come.
Their children:
Strathroy, Ont. — Doreen
Comilla, Bangladesh -- John
Wyoming, Ont.— Gerald
Home Adress: R.R.#1, Wyoming, Ont. N0N 1T0

Garijp Kingston
1937 1977
On Sept. 16, 1977 the Lord willing, we hope to celebrate the 40th wedding anniversary of our parents

JOHANNES W. VEENSTRA
and
PIETJE VEENSTRA nee Mast

We pray that the Lord will continue to bless them in the years to come. Their thankful children, grandchildren and great grandchildren.
1267 Princess St., Kingston, Ont.

Anniversaries

Westerbork Georgetown
1952 1977
On Monday, September 19, 1977 the Lord willing, we hope to celebrate the 25th wedding anniversary of our parents

FRITS & ROELIE OTTEN
nee Keen

"The Lord is my Shepherd, I shall not want." Psalm 23:1
Happy anniversary, Mom and Dad. We pray that the Lord will continue to bless you and give you many more years of happiness together and also as a family.
Their thankful children and grandchild,
Brampton — Rien & Katherine Westendorp: Jamie
At home — Martinus
Clarence & Diane (engaged)
Albert
Open house will be held on Saturday, September 24, 1977 from 2:00 till 4:30 p.m. at the Otten residence, R.R.#1, Georgetown, 22nd Sideroad Ont.

Eindhoven Trenton
1932 1977
With joy and thankfulness to God we hope to celebrate on Sept.30 the 45th wedding anniversary of our dear parents and grandparents

GEERT & LEENTJE ROFFEL
nee Luyk

Psalm 128
May the Lord continually bless you with heavens blessings as well as with human joys.
Their thankful children,
Whitby — Dirk & Shirley Verkuyl
Belleville — Jack & Ruth Roffel
Orillia — Willy & Fenny Luymes
Trenton — Leo & Helen Westerhof
Winschester — John & Rita Rhebergen
Ottawa — Nico & Elizabeth Wijngaarden
and 22 grandchildren
Home address: R.R.#4, Trenton

1952 1977
With joy and thankfulness to God we hope to celebrate the 25th wedding anniversary of our parents and grandparents

LUKE and FEMMY SCHIPPER
nee Lubberts

on Sept. 25, 1977.
"Unless the Lord build the house those who build it labour in vain." Psalm 127:1a
We pray that the Lord will continue to bless them in the years to come.
Their thankful children and grandchildren,
Caistor Centre — Paul & Jane Keizer: Michael & Kimberley
Edmonton,Alta.— Doug & Alice Vrolijk: Brian & Jacqueline
Wellandport — George & Linda Buitenwerf: Lori
At home — Nancy, Wilfred, Marlene, Andy
Open house will be held Friday September 23, 1977 at the Royal Legion Hall, Smithville at 8:00 p.m.
Home address: 8 Barbara St., Smithville, Ont. L0R 2A0

1952 1977
"Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him and He shall direct thy paths." Prov.3:5, 6
With thankfulness to God we announce the 25th wedding anniversary on September 26 of our parents

JOHN VANDERLINDE
and
WILMA VANDERLINDE nee Berg

We thank God for His abiding love through all these years and pray for His continued care and guidance in the years to come.
Their grateful children:
Ralph, Janet, Margaret, Marie, Ray, Bill, Herman and Barbara
Home address: R.R.#1, Corunna, Ont. N0N 1G0

Anniversaries

With joy and thankfulness to God we hope to celebrate, the Lord willing, on September 11, 1977, the 30th wedding anniversary of our parents and grandparents

GERRIT BARTEN
and
ANDREA BARTEN nee Vijn

We pray that God will continue to bless them and keep them in His care. Their thankful children and grandchildren,
Dick & Betsy Braam: Jason, Sarah
Ann Barten
Klare & Maria Barten: Michelle, Jeffrey
Jackie Barten
14 Stavely Cresc., Brampton, Ont. L6W 2R9

With joy and thankfulness to God we hope to celebrate the 25th anniversary of our parents who were married on Sept.13, 1952.

ANDREW & HAMEY DEVRIES
nee Dejong

The Lord is my strength and song; He has become my salvation. Psalm 118:14
Congratulations, Mom and Dad!
Anne
Tracy & Dave
Rose & Harvey
Lloyd & Rose
Robert
Open house will be held on Saturday, September 24 at Knox Christian School, Scugog St., Bowmanville at 8:00 p.m. Home address: 44 Duke St., Bowmanville, Ont. L1C 2V3.

Dundas
1952 1977
On September 9 the Lord willing we hope to celebrate with our parents

JACK TURKSTRA
and
JENNIFER TURKSTRA
nee Vander Velde

the joyous occasion of their 25th wedding anniversary. "What therefore God has joined together let not man put asunder." Mark 10:9.
With all our love,
Chatham, Ont.— Fred & Annette Colenbrander: Jennifer Joy
At home — Roy, Andrew, John, Hillary Ann, Christina Dawn
Home address: 66 Terrace Dr., Dundas, Ont.L9H 3X2

Haarlem Beamsville
1952 1977
"Unless the Lord builds the house, those who build it labour in vain." Psalm 127:1a
On September 23 we hope to celebrate with our parents

HILBERT & LYNN VANDERPLAAT
nee Adriaanse

their 25th wedding anniversary. At the same time we will remember Dad's ordination as a minister 25 years ago. It is with joy and gratitude that we celebrate these occasions of the two most special people in our lives. We pray that God will bless them for many more years to come.
Beamsville, Ont.— Peter
Halifax, N.S.— Madine & Gordon
Hamilton, Ont.— Joanne & Kelvin
Grand Rapids, Mich.— Aletta
Beamsville, Ont.— Bernice
8 Eastdale Dr., Beamsville, Ont. L0R 1B0

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Willowdale, Ont.,
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Obituaries

On Friday, August 19, our Heavenly Father very suddenly and unexpectedly translated into Glory our fellow Office Bearer and Elder, brother

KLAAS FERNHOUT
in his 70th year.

We are deeply grateful for the many years of faithful service given by brother Fernhout in the service of the King and His Church. He walked and worked in the light of the command in Acts 20 verse 28: "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood."
August 22, 1977.
Council of the First Christian Reformed Church of Chatham, Ont.
Rev.L.Slofstra, Pastor
Mr.P.Visser, Clerk

On August 19, 1977, God called our beloved husband, father, and grand father,

KLAAS FERNHOUT

home to live with Him. Although his death has left us with a painful emptiness, we find strength and hope in knowing that he now shares in the fulness of the new life Christ gives His children.
His faithful wife: Margaret Fernhout, Chatham, Ont.
Children and grandchildren,
Edmonton — John & Betty Fernhout: Alissa, Clarke, and Darryl
Christine & Ted Los: Arlene, Gerald, Karen, Brian, Richard, Raymond and David
Jack & Marian Fernhout: Kris, Eric, and Alida
Thunder Bay Irene & Jack Heerema: Howard, Andre, Sandra, Jack, Ronald and Arnold
Toronto — Harry & Hilda Fernhout: Johanna and Jonathan
Thamesville — Grace & John Smids Fred & Anita; Margaret & Harold; Clarence, Hilda and Stanlie
Wallaceburg — Clara & Tymen Hopman: Tony,Marlene and Suzanne
Brampton — John & Gayle Karreman: David, Cathy, Conny and Paul
Harry & Valerie Karreman: Kevin and Karrie-Lee
One great grandchild:
Johnnie Smids
The funeral service was held on August 23, 1977 from the First Chr.Ref.Church, Chatham, Ont.
615 King St.W., Chatham, Ont. N7M 1H7

"Be still and know that I am God." The Lord took home my beloved husband and dear father of our children at Henderson General Hospital, Hamilton, on September 3, 1977

STEVE VANDERKOOI
of 7 Silver Birch Lane, Beamsville, at the age of 47.
He is survived by his wife Marsha and 4 children: Agnes, Stanley, Edward and Rosaline.
"And we know that all things work together for good to them that love God." Romans 8:28

It pleased the Lord to take to His eternal home, Saturday September 3, 1977 our dear son-in-law, brother-in-law, and favoured uncle,

STEVE VANDERKOOI

at the age of 47. Beloved husband of our daughter and sister Marsha.
Psalm 46:1: God is our refuge and strength, a very present help in trouble.
Beamsville, Ont.— Dad & Mom Batenburg
John & Bep Batenburg
Dunnville, Ont.— Joe & Ellen Batenburg
Beamsville, Ont.— Harry & Shirley Batenburg
Grimsby, Ont.— Tony & Corri Batenburg
6 nephews and 8 nieces

Classified Advertising

Obituaries

Voor ons nog vrij plotseling nam God tot Zich, mijn lieve vrouw, onze zorgzame moeder, groot- en overgrootmoeder

HARMINA GEERTRUIDA HARTGERS- Ten Hoorn Boer

op de leeftijd van 75 jaar.
Hoogeveen — A.Hartgers
F.Hartgers, T.Hartgers-Pot
Grimsby, Ont.— H.Hartgers, M.Hartgers-Evenepoel
Gass.nijv.mond — C.G.Hartgers W.F.Hartgers-Cabalt
Hoogvliet — A.W.Hartgers, J.C.Hartgers-van der Laan
Wormerveer — G.M.A.M.Prins-Hartgers, G.Prins
Dunnville,Ont.— A.M.G.M.Baarda - Hartgers, C.Baarda
Hoogeveen — H.G.A.Metselaar-Hartgers, L.Metselaar
klein- en achterkleinkinderen
Hoogeveen, 2 augustus 1977, Van Echtenstraat 75. De begrafenis heeft plaats gevonden op zaterdag 6 augustus 1977.

After a blessed life on earth of nearly seventy-four years

JAN SIPKENS

was called to his eternal home by the Lord he loved so dearly, on the 23rd of August.
He was much loved by his wife Hylkje Sipkens, nee Van Der By, his children,
Cambridge — Frances & Tony Brouwer
Corunna — Bill & Marie Sipkens
Wyoming — John & Gertrude Sipkens
Sarnia — Stan & Lenie Sipkens
Gertrude & Clarence DeJong
Agnes & Casey Antonides
Earl & Janet Sipkens
Joan & John Huizenga
Brampton — Clara & Bill Barneveld
and 33 grandchildren and 8 great grandchildren
Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever. Psalm 73:24,25,26
678 Murphy Road, Sarnia, Ont.

Suddenly on August 9, 1977 the Lord in His wisdom took unto Himself to be with Him in Glory our precious son, brother, grandson, nephew and cousin,

BERNARD JOHN VAN BRENK

at the age of 14.
"If we live, we live to the Lord and if we die, we die to the Lord; so then whether we live or whether we die, we are the Lord's. Romans 14:8
Dearly loved by his parents:
Mt.Brydges — Jim & Diane Van Brenk
Brothers and sisters:
Terry, Ronald, Rosanne, Debbie, Marty and Jamie
Grandparents:
Strathroy, Ont.— Mr.& Mrs.Teunis Van Brenk
Mr.& Mrs. Bonne Linker
Aunts & uncles:
Woodstock, Ont.— Martin & Geertje Van Brenk
Strathroy, Ont.— Albert & Martha Tamming
Clarence & Nancy Linker
Lucan, Ont.— Carl & Mary Jefferies
London,Ont.— John & Helen Olthoff,
and cousins

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56 Harriet St.
Toronto, Ont. M4L 2E9

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I am a single lady, 44 years old, belong to the Christian Reformed Church, and would like to correspond with a Christian gentleman. Letters under no.4218 to Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

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Part time greenhouse help wanted. Full days, 2 to 4 days a week. Call 643-1628, Stoney Creek, Ont.

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Grantham T.V. Centre,
391 Vine St., St.Catharines,Ont. L2M 4T9
Tel.: 934-9952

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80 acres of well drained land, fully equipped breeder house for 7000 birds and contract to supply hatching eggs for major hatchery. Included a hog operation, equipped to handle approximately 400 hogs, Well kept 4 bedroom home.

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Middle age business man, looking for living-in housekeeper in new bungalow near city in Ont. Strictly confidential. Please send all correspondence to Box 4217, c/o Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

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Maranatha C.R.C., Calgary, Alta., invites any C.R. pastor, candidate for the ministry or seminarian interested in serving as stated supply to reply by phone or letter to Mr. Peter Mol, P.O. Box 3250, Stn. B, Calgary, Alta., Canada, T2M 4L9. Telephone (403)288-8019.
Length of term, duties and salary are negotiable. Furnished house, utilities and telephone will be provided.

From a church bulletin:

The holy handshake

We've had some comments on our "new" element in our worship services. Our new custom is that after the greeting from the Lord, the minister asks us to circle around and shake hands with each other to greet one another and say something, like: "Welcome in the Lord's Name, good to see you and God bless you this morning," or something of a similar nature.

Why do we do that? A hobby of the minister, something just to be different, a fad or a joke? Let me share with you how I believe you should see and practice this.

First of all, though some people don't seem to have a problem to fit into our fellowship, there are others who go in and out as strangers, even after some regular attendance of our services. Recently it was brought to my attention that a young lady was here three Sunday mornings in a row and no one said hello, or talked to her, even though she was an estranged member.

These things may not happen, because the Lord does not want that. Perhaps some people cause a lack of communication themselves, but then we should still do our utmost to overcome that. We are responsible that everyone who comes feels at home with us and the Lord in our worship.

A second point may be, occasionally, that we might be forced starting to shake hands with someone we have avoided because of an unsolved problem. In that case it should be a reminder and a stimulant to go and find each other again. Especially point one is the practical Christian reason for this new practice. Too many people say and practice: One should go to church just for oneself, never mind people. It can be interpreted in a good way, but too often it helps an attitude, that prevents us in and through our worship to realize that only together can we grow as living stones into a dwelling place of the Lord (Eph. 2:21,22).

A well-known singer, J.C. Thomas, now 66 years old, wrote: "I am presently completing the second year of a three-year survey of the hospitality or lack of it in churches. To date, of the 195 churches I have visited, I was spoken to in only one by someone other than an "official greeter" — and that was to ask me to move my feet."

And someone comments, "Today the church appoints surrogates for everything." It is no longer the people themselves who do things, they have committees, greeters, official visitors and you name it, all people appointed to do the things which the congregation should do as a whole.

And then at one time I suddenly discovered, that at least four times, the apostles Paul and Peter exhort the congregations to greet each other with a holy kiss, or kiss of love. (Rom. 16:16, 1 Cor. 16:20, 2 Cor. 13:12, 1 Peter 5:14 etc.). What else does this mean than that we really should make it a point, when we come together as God's people, that as part of our fellowship worship we should indeed extend a real greeting and welcome to each other in the Name and Spirit of our Lord?

So, when God has greeted us, we turn to each other in order to welcome one another as Christ has welcomed us. (Rom. 15:7).

We don't come to church just for ourselves, we come there to worship our God but also to answer the need of others. Perhaps for that reason, you may move from time to time from your traditional seat in church, because you know you should welcome someone other than the same people that have a habit of sitting in the pew in front, or behind you. It could be the beginning of a compliment Christ might make to you in the Day of Judgement: "I was a stranger and you welcomed Me , For what you did to that least one of my brothers or sisters then and there, you did it to Me."

Do it in this light and God will bless you, and make you a blessing.

Al J.VandenPol

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Books

Terror at Tenerife

Terror at Tenerife by Norman Williams as told to George Otis, published by Bible Voice, Van Nuys, California

Reviewed by Mrs. Elsey Sneep of Chatham, Ont.

On Sunday, March 27, 1977 the world was shaken by the news of a disaster involving two aircrafts: a Pan American 747, and a KLM aircraft which crashed at Tenerife airport, Canary Islands. Soon the fate of the passengers was broadcast, all persons and crew of the KLM plane killed, 500 of the 578 persons on board the Pan American also killed.

No doubt a movie will soon be in the making, using as its theme this dreadful disaster, but the story of what really happened can only be told by a survivor. One of them did, Norman Williams, whose life was miraculously spared, along with the other few. His story, as told to George Otis, writer and M.C. on the nationally-syndicated show "High Adventure", is one of the most gripping books I have read in many years.

Norman Williams is a Christian and to him the miracle of being spared has changed his life. He is telling the world about God's greatness, in the midst of terror. It is difficult to lay the book down, for the author, in a unique way has given factual data, not for sensationalism, but to make a reader feel he is actually in that burning, exploding plane. He describes inner feelings after the survivors have been taken to hospitals, heroism displayed by ordinary people, the concern of the Canary Islanders; no movie script can ever convey this to its audience for in it all George Williams sees God's hand.

The book can be highly recommended to be read, and perhaps reread and then to pass it on others. It is very seldom we have an opportunity to relive with an author such a current tragedy.

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Don't miss the annual

Mixer at the home of Dr. and Mrs.Jan Oosterhuis (Victoria Road, London E.) on Friday, September 16, at 8 p.m.

Then on Saturday, starting at 2 p.m. be on hand for our first KICK-OFF RETREAT for all students, at Camp Woodeden near Byron. Good music, good talk, and a chance to get to know good friends!

Sponsored by the London Campus Ministry, Rev. Jack Westerhof, campus chaplain, 1546 Western Road, London.Tel.438-5873!

P.S. Please send me your London address and telephone number!

25th Anniversary

THE FIRST CHRISTIAN REFORMED CHURCH OF VICTORIA, BC

On Thanksgiving weekend the congregation plans to celebrate this joyous event in praise and worship to the Lord for His faithfulness during these years.

FRIDAY, OCTOBER 7th

Social evening to be held in the dining hall of the University of Victoria at 7.30 pm.

SUNDAY, OCTOBER 9th

Worship Service at 10.30, Rev. P.W. De Bruyne
Worship Service at 7.00 in the Dutch language, Rev. R.W. Popma our first pastor.

MONDAY, OCTOBER 10th
(Thanksgiving Day)

Grand Hossana Service to give thanks to the Lord for all blessings received.

A warm invitation is extended to members and friends who moved away to join us in these celebrations. For lodging and further in formation contact: Mr. J. Tol, 4522 Hughes Road RR #3, V8X 3X1, Victoria, BC.

university and college students

coming to our communities this year

and their parents

are cordially invited to join our congregations at the beginning of the academic year to seek the lord's guidance and blessing in a

special worship service

followed by

fellowship and lunch

kitchener - waterloo

10 am september 11

first christian reformed church
388 ottawa street south kitchener

guelph

5 pm september 11

first christian reformed church
287 water street

Calendar of events

Sept.10	Annual Youth Evangelism Services (Yes) Conference, Brantford, Ont. CRC
Sept.11	Wilfrid Laurier University and University of Waterloo: all students are invited to a welcome lunch at the Kitchener CRC after the morning service
Sept.11	University of Guelph students are all invited to a welcome supper at Guelph CRC after the afternoon service at 5 p.m.
Sept.16-Oct.14	How Should We Then Live? The film series by Dr.Francis Schaeffer will be shown in Chatham, Ont. for five consecutive Fridays, beginning Sept.16, at 8 p.m. in St.Ursula's Auditorium, 426 Lacrois St., Chatham
Sept.17	20th Annual Convention of the Sunday School Teachers Association in Bowmanville
Sept.18	The television program What Is Truth, featuring Charles Templeton and four panelists, will meet with Gerald Vandezande to discuss Christian political action and related issues. The program will be telecast on CFAC - Calgary on Sunday, Sept.18; on CITV-Edmonton on Sunday, Sept.24; and on CFEC-Saskatoon and CHCH-Hamilton on Sunday, Oct 2. Prairie viewers should check local listings. The Hamilton program will be telecast at 10:30 p.m.
Sept.24	All-Ontario fall rally of the Christian Labour Association of Canada, Woodbridge Distr.Christ.High, Toronto, 9 a.m. Speakers: Prof.Dr. Willem Albeda and Rev.Jack B.Vos
Sept.26	Prof.Dr.Willem Albeda on "What's happening on the Dutch labour scene?" 8:00 p.m., Willowdale Chr.Ref.Church. AACS Public Lecture.
Oct.1	Sunday School Convention for Eastern Ontario to be held on Sat. Oct.1, at 9 a.m. in Ottawa, Ont.(Calvin Chr.Ref.Church)
Oct.15	Annual meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest speaker Dr.E.F.Schumacher, author of Small is Beautiful.

Schaeffer Film series

The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Rd., Etobicoke from Oct.3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance , the Reformation, the Revolutionary Age, the Scientific Age, the Age of Non-reason.

Next issues of CC:

DATED	MAILED	AD DEADLINE
Sept.16	Sept.14	Sept.12
Sept.23	Sept.21	Sept.19
Sept.30	Sept.28	Sept.26

Books

Angels, God's Secret Agents, by Billy Graham, published by Doubleday; Toronto, price $5.95.

Reviewed by A.Bisschop, Calvinist Contact correspondent

In the second chapter of his book Billy Graham writes he has never heard a sermon on angels. As he was preparing a sermon himself on the topic he realized that there were hardly any theological books on the subject either. Although, if I am not mistaken, the late Dr.Abraham Kuyper did write a book entitled De engelen Gods (God's Angels).

Surely during the Christmas season we hear of the angel sent to Mary, to Zacharias, to Joseph in a dream. The New Testament deals many times with the angels connected with the life, death, and resurrection of Jesus, with protection of the apostles, and with the vision of the apostle John on the island of Patmos. Evenso already in the Old Testament times, from the very beginning of time the angel played a role in the creation, later in the life of the patriarchs. We read of Jacob and the angel of God who met him on his way back to the promised land.

Billy Graham made a serious study of the role of angels and he directs our attention to their different aspects. He believes that the fall of the angels should have taken place shortly after the creation of men in the paradise. Perhaps he is right that Satan, named Lucifer, rebelled against his creator and was therefore cast out of heaven with a third part of all the created angels - angels were created at once and never multiplied in the centuries past.

Graham deals with every mention of angels in the Bible and he explains in the various roles. One role they play is in protecting the times of men, although protection sometimes doesn't seem to be present, then the Lord for some unexplained reason, allows his children to die as martyrs.

In the role of bringing judgements according to the will of God. We read about the archangel Michael and Gabriel.

Graham's book is easy to read and is simply explained for all who understand the English language and it should find many readers. There are already a million or more sold and as it is now mentioned, it will appear soon in paperback form for a price not too high for anyone.

Maybe in the near future we will hear some sermons by our ministers of God's well-willing spirits who are send out in the world for our salvation.

Election, Love before time, by Kenneth D. Johns, published by Presbyterian and Reformed Publishing Company, 1976. 93 pages, price $2.50.

Reviewed by Rev. J. Kuntz, pastor of the Covenant CRC, St. Catharines.

The author of this fairly small book is convinced that the doctrine of *unconditional election* is not given its proper biblical emphasis in the pulpits of today, "In some cases it is ignored; election is never mentioned. In others it is sidestepped by an appeal to philosophy or human reason."

He has written his book to declare God's unconditional election as an "unquestionable biblical truth". On may pages he shows how dangerous and unscriptural it is to teach conditional election whereby man's right choice

Continued on page 16

1952 1977

"WITH THANKS TO GOD"

The First Christian Reformed Church of Calgary

is celebrating its

25th Anniversary

Saturday Oct.15: 8:00-10:00 a.m. Pancake breakfast at the Calgary Christian School
8:00 p.m. Special Anniversary Program at the Calgary Convention Center

Sunday, Oct. 16: Morning Services: 9:00 a.m. Rev.A.Van Eek
11:00 a.m. Rev.C.Schemper
3:30 p.m. Combined Anniversary Service - Rev.T. Hofman at Grace Presbyterian Church

We extend a special invitation to all friends and former members to join us in these celebrations. Accomodations will be provided upon request. For information contact: E. Vanderveen, 335 Glamorgan Cr., S.W., Calgary, Alberta. T3E 5B7

Zion Chr. Ref Church

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1952 **25th Anniversary** 1977

Chr.Ref.Church of Lucknow

The congregation extends a warm invitation to all former members to join in the celebration,

Saturday October 1, 1977

IN THE LUCKNOW LEGION HALL

3:00 p.m. Get-together of chartermembers and older members of the congregation
7:30 p.m. Social evening for former and present members

Sunday October 2, 1977

10:00 a.m. Worship Service in our own church building
3:00 p.m. Special Anniversary service in the Lucknow Presbyterian Church

Those wishing to come for the Saturday Get-together, accomodation, or an Anniversary booklet, please contact, before September 17, Mrs.J. De Jong, Box 63, Lucknow, Ont. NOG 2HO, tel.519-528-3942.

students, patients, nurses, working young people moving into the greater Toronto area...

for information about the Christian Reformed Church in the Toronto area please write:

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Editor: Pete Layer

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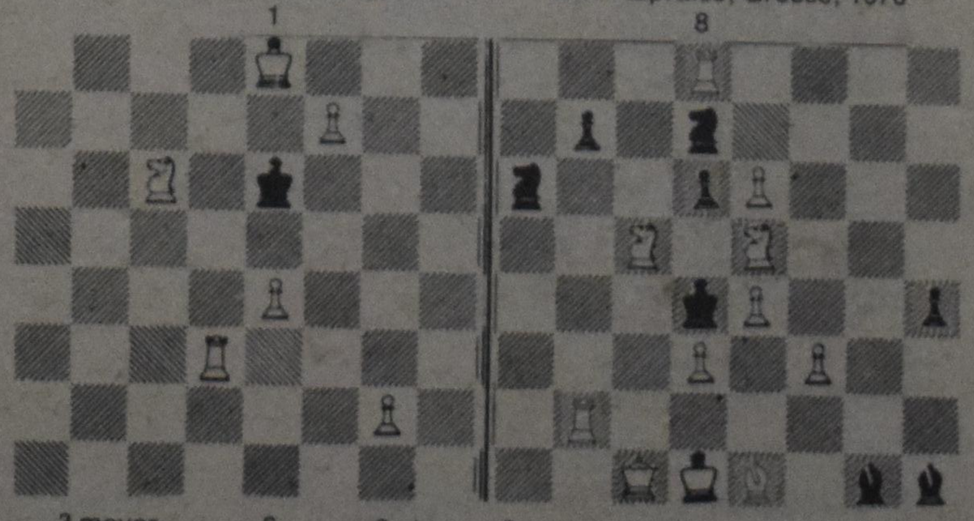

3 mover 6 3 pts. 2 mover 11 2 pts.

NOTES: 1. Mr. Shinkman should be well-known by now since many of his problems have appeared in this column over the years. He likes to compose problems with less than ten pieces, buit he made no absolute rule about it. With only one Black piece, there can be no real threat, so please give the key and all variations.
2. This is Mr. Kapralos' first problem in this column, I believe. It is an entertaining composition with an assortment of variations. Please give the key and threat, if any.
3. The deadline for the September problems is Oct.20 for those living in Ontario and 5 days later (postmarked) for those who do not.

BOOKS

Continued from page 15

becomes the condition for God's election: God chooses those who have first chosen Him. He warns for the disastrous effects of such teaching.

On a continent where indeed, with many Christians, man's positive decision for God has become the final cause for his salvation, a book like this can call us back to fundamental biblical truth. Even though it can be risky to concentrate so heavily on one aspect of biblical theology, yet not one can deny that there is room for the strong admonition given in this book.

It is strange that the author, who discusses many Bible passages, does not give an in-depth explanation of Ephesians 1, the locus classicus for the Reformed doctrine of election. The Canons of Dordt are not mentioned anywhere.

We were also disappointed in the fact that the chapter "Jesus and Election" only deals with verses in which Jesus spoke about election, but bypasses completely Calvin's indication of Christ as "the minor of election". A much broader view of election has been given by Prof. Berkouwer in his book on this subject. He pays more attention to the fact that God's people are "chosen *in Christ*"

It is good and necessary that the author makes clear that the church must not begin its proclamation by emphasizing election, but should always start with the full offer of salvation.

A booklet from which we can learn a lot!

A Reformation Debate: Sadoletos' Letter to the Genevans and Calvin's reply, edited by John C. Olin; Foreword by Dr. Lester De Koster; published by Baker Book House, Grand Rapids, Michigan; 136 pages; Price: $2.95

Reviewed by Ralph Koops, minister in the Grace Chr. Ref. Church of Chatham, Ont.

We cannot stop the clock. History moves on. Many things which occur today are forgotten tomorrow. That is not true for everything, however. Certain things which take place somehow keep their value. That is true of the debate between John Calvin and Jacopo Sadoleto.

Says Dr. L. De Koster in his foreword, "Why should an exchange of letters more than four centuries ago be of interest to today's busy reader? Because the writers of these letters focus with uncommon clarity and insight on a highly contemporary question: what is the key to find meaning in our daily existence?"

Cardinal Jacopo Sadoleto, bishop in southern France, wrote a letter to the citizens of Geneva in the year 1539, asking them to return to the Roman Catholic faith. He strived for reconciliation with the protestants.

John Calvin responded to this letter in what has been considered one of the best defenses of the Reformation.

What is the church, what constitutes its authority, as well as the great Reformation principle of justification by faith, constitute much of the content as well as context of these letters. What is our ultimate authority and court of appeal, the church or the Bible?

Included in the book is an appendix on the justification controversy. Calvin, as well as the Council of Trent are quoted on this subject.

The book is a good refresher on how we are saved by faith through grace and how that has to be practiced in daily living. It is a good reminder of what was at the heart of the Reformation.

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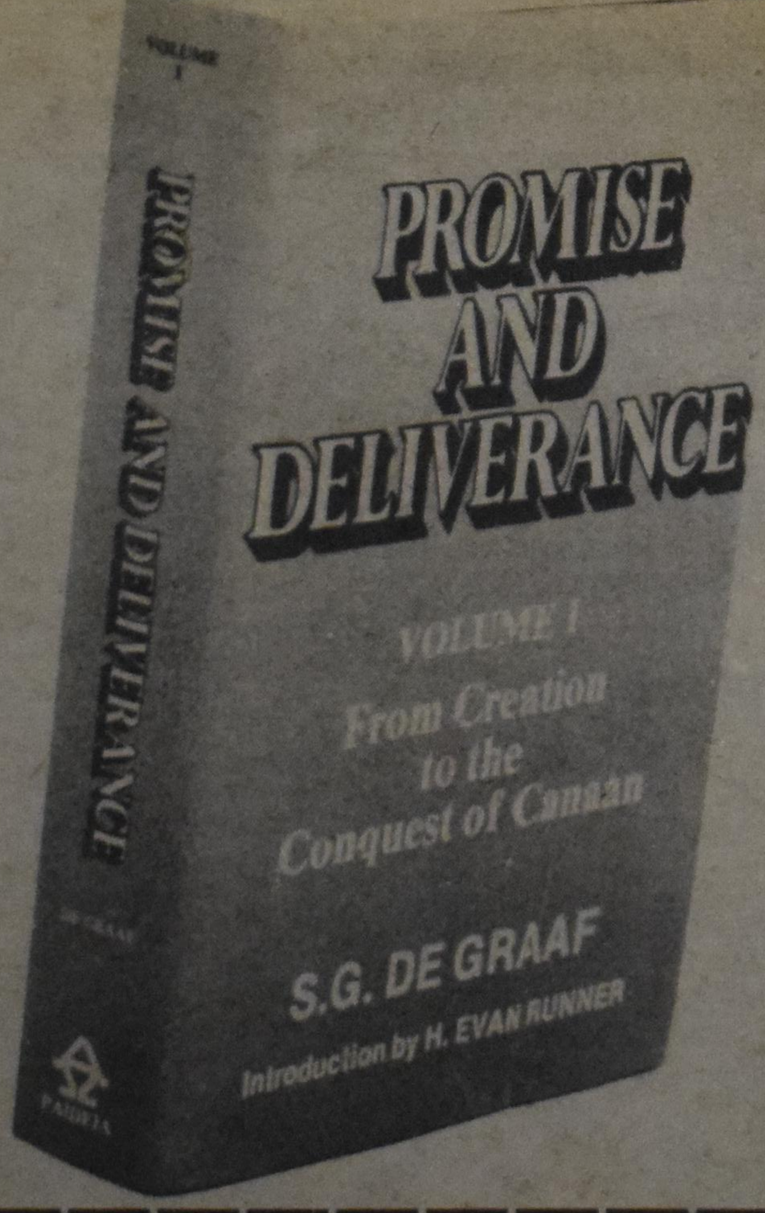

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